Church—1924. Presbyterian.

May 23 1924

PASTOR URGES MORE INTEREST IN NEGRO

Out Of 200,000 Negroes In Harlem In New York, Only Two Churches

(By the Associated Press)

Grand Rapids, Mich., May 22.—A plea for a larger interest in work for negroes was made today by T. J. B. Harris, pastor of Bethany Presbyterian church, Englewood, N. J., in connection with the Presbyterian general assembly now in session here.

The speaker set forth that, as a result of observing the resolution favoring work among the negroes adopted at the general assembly held in 1865, the Presbyterian church today had 137 day schools with three outstanding colleges, 476 teachers, 18,000 pupils, four synods, 16 presbyteries, 523 communicants, 30,000 children in the Bible schools, 22 Sabbath-school missionaries, 800 ministers, teachers and workers. Money had been contributed, earnest and faithful workers had given their time, toil and lives to the extent that there have come forth from this mass men and women with high moral ideals, trained for Christian leadership.

These leaders had gone forth into the Methodist, Baptist and Episcopal churches, Dr. Harris declared, wielding a far-reaching influence for the good and welfare of their race. Thus the negro had developed a race consciousness which is sensitive to injustice, wrongs, oppressions and other encroachments upon his civil liberties.

"It is to be regretted," the speaker went on to say, "that there is now an apparent curtailment of the church activities in this direction. The negro has been and is today, an industrial asset. Two hundred and fifty yeras of compulsory free labor in clearing the forests, building the railroads, constructing the highways and producing the raw materials, he thus made secure the economic foundation of this republic. Under most trying conditions and circumstances he has proved himself a good citizen, never plotting anarchy or assassinating presidents or pillaging with fire, or betraying his country into the hands of the foe.

"New work for the negro should be undertaken and fostered in our large centers. New York city, with upward of 200,000 negroes in the Harlem district, has only two negro churches, and there are other large centers where no work is being carried on.

In our school work we need more and better facilities. Our colleges need to be standardized to the A-1 class so that young men and women who go out to be leaders will not be handicapped by insufficient training, as is too often the case.

"The migratory movements of the negro has created new community problems. Five hundred thousand have migrated in the past 12 months looking for a square meal and a man's chance. They must be properly absorbed, otherwise they become a danger. For this work there should be individuals who can understand their sufferings and fears and depressions, and who can help them become helpful assets to their respective communities.

"More and more the leadership of the negro is developing upon capable negro men and women. The welfare of 12,000,000 negroes calls for the best leaders the church can provide."

Rev. Trusty Heads Local Presbytery

Pastor of Grace Memorial Church Chosen Moderator of Church Governing Body — Largest In Country.

The Rev. Dr. C. H. Trusty, pastor of the Grace Memorial Presbyterian Church, was elected moderator of the Pittsburgh Presbytery Tuesday at the semi-annual meeting of that body at the First Presbyterian Church. Dr. Trusty is the first Negro moderator to be elected to that position in a mixed presbytery.

The Pittsburgh Presbytery is the largest in the country, having over 500 churches in the region. Headquarters for the department of Negro work of the Board of National Missions has been established in Pittsburgh for more than five years. Dr. John M. Gaston is in charge of that work here. 9-20-24

Sermon Opens Meeting

The vote for moderator stood 68 for Dr. Trusty and 68 for the Rev. Dr. F. J. Bryson, pastor of the First Church of the North Side. The Rev. A. L. Hall, retiring moderator, called on to cast the deciding ballot, gave it to Dr. Trusty, who assumed office at once.

ELECTION OF NEGRO MODERATOR STIRS CHURCH PRESBYTERY

Pittsburgh Presbyterians Are Divided On Question of Honor Paid Dr. Charles H. Trusty.

Pittsburgh, Pa.—The elevation of the Rev. Dr. Charles H. Trusty to the office of moderator of the Pittsburgh Presbytery of the Presbyterian Church—the largest Presbytery in the United States—has injected the race question into a situation which already was so delicate that it required all the coolness and caution of church leaders to preserve peace.

Dr. Trusty, pastor of the Grace Memorial Church, north side, and freely admitted to be an exceptionally able representative of his race, was raised to the moderatorship last Tuesday over Rev. Dr. Frank J. Bryson, pastor of the fashionable First Church, in an election marked by much confusion. Heated comment has followed this action. There are predictions that the hostility aroused is so deep that a movement designed to dethrone Dr. Trusty may looked for. 9-27-24

Through inquiry has established that Dr. Tursty's elevation was not the result of any preconcerted plan. There has been no scheming, no wire-pulling, no political manoeuvring of any kind. The Rev. O. Newton Verner, who nominated Dr. Trusty in the Presbytery meeting, asserts that nobody else in the auditorium knew of his intended action.

Dr. Verner Upholds Move

"I had not talked with anybody else about it," said Dr. Verner, "and I had no motive other than to give deserved recognition to a man and to a race. So far as I know, the election of a Negro has stirred no unfriendly feeling. No expressions of disapproval have come to me and I have received commendation from many. Dr. Trusty's church was the first Negro congregation organized in the Pittsbugh Presbytery. Two other congregations, Bethesda and Bidwell Street, have been organized under Dr. Trusty's supervision. If the honor of the moderatorship was to go to a Negro, it seemed logical and fair that Dr. Trusty, as pastor of the mother church, should be the man selected.

Months ago I talked informally with the pastors of these two other Negro churches, Dr. Benjamin F. Glasco and Dr. C. B. Allen, and both of them expressed the view that Dr. Trusty was the man to receive any preferment. For a long time I had it in mind to nominate Dr. Trusty for moderator and I acted on this intention last Tuesday. That's all there is to it, just bestowing recognition where recognition is richly due."

Dr. J. M. Gaston, for many years Secretary of the Board of Freedmen in the Presbyterian Church, with offices in this city, said Dr. Trusty's election was the logical result of education along broad lines.

"There is a most kindly feeling toward the Negro in this district," said Dr. Gaston, "and this feeling is due in great measure to the efforts of the Freedmen's Board to eradicate racial hatred. I don't believe there was anything of a political nature back of Dr. Trusty's election at all. It was entirely spontaneous. Dr. Trusty is a thoughtful man and he is a leader among his own people. Like virtually all the more intelligent and educated Negroes, he never has manifested any spirit toward his white associates that could be regarded as in the smallest degree offensive. I feel sure that in the administration of his important office, he never will give any of his supporters reason for regret."

Protests Are Heard

The optimism of Dr. Trusty's friends, however, finds no echo among those outside their circle. The quarters from which expression of protest and revolt are rising make it clear they are not the [illegible] of momentary ill-feeling. None of these leaders in the Presbyterian Church here who deplore Dr. Trusty's election will permit the use of their names. While few, if any, of them have aught to say against Dr. Trusty individutlly, they deprecate the election of a Negro to preside over the Presbytery as extremely unwise, impolitic and ful of embarrassing possibilities.

"As in every large group, there are men and women in the Pittsburgh Presbytery with strong aversion toward the Negro when he appears as an aspirant for social equality. There are some who have come from the South and who are saturated with the traditions and the prejudices of the South. There are others, Northerners in all their outlook, who have become alarmed by manifestations of forwardness on the part of Southern Negroes coming to this city of steel mills in droves, and who are acquiring an emphatic opposition to anything that suggests Negro ascendency.

What will happen, it is said, if students in the Theological Seminary object to ordination under a Negro? And what about the ceremonials attendant upon the installation of ministers into new pastorates? Will all such ministers take kindly to the idea of receiving ministration at the hands of a Negro official?

Withdraws Statement

Possibly Dr. Trusty himself senses something of this critical situation that has developed for after once authorizing a statement for publication, expublication, expressing his feeling over the election and his views on the racial problem as it affects the Church, he forbade use of the statement and declined to make any statement whatsoever on the plea that he "would be in danger of being misunderstood."

Dr. Glasco, pastor of the Bidwell Street Church, established under Dr. Trusty's guidance, expresses gratification over the elevation of his associtte.

"Dr. Trusty's elevation to the Moderatorship is both a tribute to him individually and the other members of his race," he said. "When a man measures up to the standards of the Presbyterian ministry he is necessarily not a man of low intellectual and moral level, to say the least, and Dr. Trusty measures up to that standard. For myself, I believe the Presbyterian Church, in requiring high standards of its ministers, is doing much to eradicate the race question for the more Negroes we have who are willing to give the time and work and sacrifice involved in entering the Presbyterian ministry, the less our white brothers will show a disposition to maintain racial lines as illustrated by Dr. Trusty's elevation. And there is a growing number of Negro boys who are ready to meet the requirements with all they entail."

Dr. Trusty was born in Cold Spring N. J., in 1868

AFRO-AMERICAN COUNCIL CLOSES

By DANIEL W. CHASE

PHILADELPHIA, Pa., Oct. 24.—The thirtieth annual session of the Afro-American Presbyterian Council was brought to a very fitting close on Sunday, October 12th, when the several visiting pastors occupied the pulpits in the leading churches of the city.

The sessions of the council were largely attended and were interesting and enthusiastic thruout. Music occupied a special program at all of the meetings, and at the session on Friday evening, October 10, a musical program of more than usual significance was rendered, immediately preceding the banquet. Appearing on this program among others were Misses Violet Hill, Hattie Lavoy, Catherine Frambo, Mrs. Speight, Prof. Johnson and Charles McCaple.

Five-minute addresses were delivered by ministers and prominent laymen on various phases of church work among the young people.

Men nigh in the Presbyterian church were in attendance at these meetings among whom may be mentioned the Rev. Charles H. Trusty, D. D., moderator of the Presbyterian General Assembly, in his address before the council said that probably the economic progress of the Negro has been over emphasiezd during recent years, and that by this he believes the moral and spiritual development of the race has suffered. He cautioned the leaders about stressing too deeply economic development saying "No race ever came to its true place among the nations by a purely economic development.

Dr. McCartney spoke in complimentary terms of the specimens of work he saw at the semi-centennial celebration of Emancipation in Chicago, but added that the greatest need is definite Christian knowledge and faith.

Continuing Dr. McCartney remarked: "The songs and spiritual melodies of the colored race breathe not only the pathos of his history but also the hopes of his future, for a race that has suffered and has been for so many ages on the cross itself feels the need of a Saviour who hung and suffered on the cross."

Kentuckian s Address Features Conference On Colored Missions

An address by the Rev John Little, superintendent of Presbyterian Colored Missions, at Louisville, Ky., was a feature of the sixth annual all-day conference on colored work of the Atlanta Presbytery, which was being held Wednesday at the First Presbyterian church. Mr. Little's subject on "Possibilities of Mission Work with Colored People."

Other speakers included: Mrs. Luke Johnson, head of women's inter-racial work; Miss Nancy White, educational secretary of Assembly's Home missions; L. D. Strouss, chairman of committee, and Mrs. H. H. Hirsch, chairman of women's building committee.

An organ recital by Dr. Charles A. Sheldon and other musical numbers were included on the program.

The conference started the morning session at 10 o'clock Wednesday, with L. D. Strouss presiding. Lunch was served at noon by the women of the church. The afternoon session was presided over by Dr. Gillespie Enloe.

NEGRO METHODISTS HOLDING SESSIONS

More Than 200 Pastors And Laymen Are Reported In Attendance

The state convocation of the Colored Methodist Church, presided over by Bishop C. H. Phillips, now in session at Thergood Methodsit Church has all of the presiding elders, more than 200 pastors and many laymen in attendance, it was announced Saturday.

Bishop Phillips in his opening address urged better prepared ministers for both the home field and for Africa, insisting that the educational advantages given the negro youth are making progress daily and if the ministers do not keep pace with the secular schools they are bound to loose hold upon the rising generation. Said he, "Africa must be redeemed also, but it is utterly impossible, unless we redeem the home field first."

The main object of the state convocation it is stated is to raise money for Miles Memorial College and to erect an administration building at a cost of $100,000. In all probability, the state will raise $45,000, it is thought

Thursday night's program had for its subject, "How Can The Church Best Deal With Inter-racial Matters?" The speakers were Dr. Mattie Coleman, J. A. Martin, editor of the Sunday school Literature, Nashville, Tenn., and G. L. Word, President Miles Memorial College, who emphasized that the various problems growing out of poor houses and poorly lighted streets in the colored sections of the cities; poor railroad accomodations and congested school conditions furnish the incentives for thousands of colored people going North. They concluded that if the white ministers and colored ministers and other outstanding churchmen would face the problems, study them and put the facts before the general public and urge the correction of unavoidable conditions, it will have a tendency to bring contentment, and thus better conditions in the Southland.

The Northport Glee Club rendered a number of sections.

The program runs through Sunday. At that time Bishop Carter, Chicago, Ill., will preach the special sermon at 11 a. m. Hundreds of the local citizens are being reached day and night.

HOUSTON TEX POST
OCTOBER 7, 1924

CONFERENCE OF COLORED WOMEN

(Post-Dispatch Special.)

TYLER, Texas, Oct. 6.—Presbyterian women of Texas, as a phase of their synodical mission work, have opened the first conference for colored women ever held in the State at Texas college here. Among the eminent women from many parts of the State who have come to participate in the work are Mrs. Jesse Daniel Ames of Georgetown, member of the inter-racial commission of the synod, who spoke Monday on "The Home;" Mrs. L. C. Majors of Dallas, well-known Sunday school worker in the Presbyterian church; Mrs. Pierre Russell of Dallas, authority on Bible study; Mrs. George A. Sprague of Dallas, chairman of Christian conference for colored women of the synod; Mrs. J. L. Brock, synodical president for Texas of the Woman's auxiliary of the Presbyterian church, and other eminent ladies of the Presbyterian church of this State. Religious educators from out-of-town points will also be on the program.

The program of these conferences includes discussion and lectures on Bible study, health talks, sewing, cooking, playground work, Sunday school methods and various community problems. The Woman's auxiliary of the Synod of Texas sponsors the movement. Local auxiliaries cooperate at the point where the conference is being held.

Should this conference terminate successfully, as has been the history of the movement in other Southern States, other conferences will be called in various parts of Texas where a heavy negro population is concentrated.

Church—1924.

BISHOP MOUZON DENIES SOCIAL EQUALITY CLAIM

Declares Plan Does Not Allow Negroes to Preside Over College of Bishops or General Council; Charges Misstatement Made by Opponents

By BISHOP EDWIN D. MOUZON, Chairman Commission On Unification.

MACON, GA., June 17.—Some of our brethren have pitched their arguments against unification on a level very much to be regretted, and where it is painful to be under the necessity of following them. But since certain statements have been made, it is right and proper that they should be examined in the light of known fact and Christian principle.

1. It is objected that the plan of unification opens the way for the church to social equality with negroes.

This is a misstatement of the facts in the case. It states what is contrary to the truth. The joint commission on unification is composed of men of a fair degree of intelligence, to say the least. Not one commissioner representing either the church, South, or the church, North, would for one moment agree to any such arrangement.

Grave Error Rectified.

It is affirmed that the plan allows negro bishops "to preside in the College of Bishops and over the general conference." This is a grave error. The plan definitely provides exactly the contrary. Too bad that men should make such statements! As for "negroes sitting in the various council's of the church," in the Northern jurisdiction they are left exactly where they now are. They will have nothing whatsoever to do with our affairs in the South. And in the Southern jurisdiction we are left practically as we now are. We will manage our own local affairs exactly as seems wisest to us. The story has been put in circulation that sometimes since a Northern bishop invited a colored bishop to the platform of an annual conference, and also asked him to preside, while he met with the cabinet—the implication being that this might happen in our jurisdiction in the South. I am reliably informed that the above mentioned incident did actually happen. But it was at a colored conference that it took place.

We are warned that our Emory university, so dear to our hearts, will have its halls darkened by negro students! As if trustees did not control all such matters, and as if the Southern jurisdiction would not have final decision in the conduct of jurisdictional affairs.

Present Rights To Stand.

Furthermore, it is stated that colored people, under the plan of unification, will have the right to join our Southern white churches. They will have exactly the same right they have now and no more, and no less, and no other. Any Sunday morning, at the present time, a colored man might conceivably walk down the aisle and join McKendree Church, of Nashville, Tenn. What is there to keep him from doing so? Exactly what will keep him from doing so under the plan of unification, nothing more, nothing less, and nothing else.

It is not just; it is not fair; it is not right to confuse the minds of social equality with negroes—a uniformed people by raising the ghost possibility which is completely and definitely avoided and guarded against in our plan of unification.

2. Again much is being said about the Northern church having invaded the South, and it is claimed that the present plan legalizes and perpetuates this.

Well, as a matter of fact, certain things were done following the War Between the States which ought never to have been done. And even now much money is being spent in duplication and competition and conflict. But, "Let him that is without sin cast the first stone." Is the Southern church entirely guiltless?

Separation Repudiated.

Note this. The Southern general conference, meeting in New Orleans in 1866, definitely repudiated the plan of separation. I quote from the journal of the general conference of 1866, page 88, as follows:

"Resolved, That as the geographical line defining the territorial limits of the Methodist Episcopal Church, South, established by the general conference of 1844, has been officially and practically repudiated and disregarded by the Methodist Episcopal Church, therefore, we are bound neither legally nor morally by it; and that we feel ourselves at liberty to extend our ministrations and ecclestical jurisdiction to all beyond that line who may desire us so to do."

Following this, our church began a campaign of expansion beyond the line agreed upon in the plan of separation. In harmony with the spirit and purpose of the 1866 general conference, Bishop Marvin wrote and published in the Southern Review, an article (now reprinted and being circulated as an anti-unification document) in which he urges the same thing. I find the following language in the conclusion of Bishop Marvin's article:

"Fifty years hence there will be a Methodist church in the land * * * her children dwelling in peace in the South and in the North, in the West and in the East, with republican and democrat, radical and conservative alike, calling her blessed * * * This is the destiny of the Methodist Episcopal Church, South."

M.E.

Hot Springs Instance.

And note this also. At the Hot Springs general conference, in 1922, the present senior bishop favored and fathered a plan looking toward the union of our church with the United Brethren—a church which has only a few scattered congregations in the South, but is quite strong in the North, particularly in the North Central States. If this scheme had succeeded it would have put our church in the very heart of Northern Methodist territory. And some of those who were interested in it did not hesitate to say openly that they approved it because it would save us from our sectionalism and make us a nation wide church.

The fact of the business is it is the very growth and increase of these two Methodisms which have made conflict and overlapping inevitable.

The Methodist Episcopal church, South, must not be sentenced and doomed to become and remain a sectional and provincial church. For no true church of Jesus Christ can rest satisfied to fly a provincial flag. Our fathers in 1866 went even a step further than has been indicated above. They voted to change the name of our church to the Episcopal Methodist church, and planned to make our church as wide as the nation. Unfortunately, the annual conferences did not ratify the action of the general conference changing the name of the church. If now unification should fail—which may God forbid!—then there will be nothing left for our church to do but to proceed to drop the limiting suffix "South" and go wherever God may call us to go.

Unheard-of Sentiment

3. With amazement we read from the pen of our senior bishop the following strange and hitherto unheard-of sentiment: "We will grow by respecting sectional lines and racial prejudices."

Just think of such a principle: We grow by sectionalism and by prejudice. Thank God! I do not believe it. Per contra, I proclaim the New Testament doctrine that we grow by catholicity and by Christian love.

We do recognize that East differs from West and North from South. We do believe that each section of the church should be left to work out its own peculiar problems in its own peculiar way. And the consummate merit of the present plan of unification is that it provides for this very thing. Jurisdiction No. 1 can have its own peculiaries, and jurisdiction, No. 2 will attend to its own local matters in its own way without let or hinderance, while at the same time giving itself to the larger concerns of the church and of the nation.

Division Out of Date

Let it be remembered and never forgotten, that this American nation is not two, but one. A divided church is simply out of date and out of place in a united nation. "A united nation," did I say? And yet not united. Many diverse elements threaten the very life of America. Radical atagonism threatens us. The strife—the bloody war—between labor and capital threatens us. The massed and solid forces of unrighteousness threaten us. The hope of the world lies in America. Shall a divided Methodism keep America divided? Shall a divided Methodism keep open wounds that should have healed long ago? As patriots, as well as Christians our duty is plain. Let us put Christ in the midst of all. Let us bind together the two bleeding sections of Methodism. How can a divided and warring Methodism stand for love and unity in the nation at large?

"We grow by racial prejudice!" never! We grow by racial appreciation and good will. No one more than I believes in and stands for racial purity and integrity. The white rose must remain white, and the black race black—the blacker the better for the blacks and God knows the better for the whites. By this we stand and shall stand forever. But not "racial prejudice!" Prejudice is not a Christian word. It represents an unchirstian feeling. It is an ugly thing. We ought to cast it out of our hearts.

Bishop Changes Mind

4. One of our bishops objects to the powers given the judicial council. In particular, he criticises section 4, Article 14, which reads as follows:

"The judicial council shall also have power to arrest on action of a connectional board or other connectional body when such action is brought before it by appeal by one-fifth of the members of said body, present and voting or by a majority of the bishops."

"He says, 'I do not want our mission board handled in any such way.' I wonder when the bishop changed his mind. For he was, a short while ago, an ardent advocate of this very thing, and is in part responsible for the presence of this article in the plan. The facts are as follows: A few years ago there arose a misunderstanding between the bishop in charge in Mexico and the board of missions. The bishop held that the board of missions was trying to do an unconstitutional thing. For this reason Bishop Hoss, who prepared the Episcopal address, which was read by Bishop Denny at the general conference meeting in Atlanta, Ga., in 1918, and signed by Bishop Candler and all the bishops, made the following recommendation:

"But we suggest that some easy method be devised for arresting illegal and unconstitutional action upon the part of the boards of the church. The general conference may be checked: the annual conferences also are under legal and constitutional restraints; and the bishops are liable to be summoned before the committee on Episcopacy and tried by the general conference for any violation of law. But the law of the church has never provided an authority to decide questions of law that may arise in the general boards, a fact which we think deserves your careful consideration and action."

Origin of Provision

This was the origin of the provision which the bishop now objects to. It is quite interesting to observe that the bishop now objects to the very plan which a short while ago he strongly favored. Well "the times change and we change with them."

5. Again: One of our bishops objects to unification with the northern brethren because, he says, northern Methodists and southern Methodists always have been unlike in spirit and practice, and have grown more and more unlike with the passing of the years.

This same bishop also objects to Northern Methodists spending money for their white work in the south, since both churches are Methodist churches preaching the same gospel and called to do the same work.

Well, he can not have it both ways. If we are greatly different one from the other, as he says, then the Northern church has just as much right in the south as the Baptists and the Presbyterians. If on the other hand, we are so much alike that we ought not to compete one with the other (and this is my position) then we ought to stop this competition and find some way of getting together. The present plan does give us the chance to make a beginning of unification by co-operation. It does not go all the way, but it does make a start in the right direction. For one to say that he is in favor of unification but does not favor this plan, is as if one should say that he is greatly desirous of taking a trip to California but objects to anything that will start him in that direction.

One Way to Stop Conflict

The fact of the business is there is only one way to put a stop to the competition and conflict now going on between the two great Episcopal Methodisms. And in all the world there is nothing like it, for these two churches are related the one to the other as are no other two churches. For eighty years now we have tried every other sort of plan. First, we had no fraternal relations one with the other, but stood off and frowned at each other. Then we Southern Methodists repudiated the plan of separation and tried invading Northern territory. Then we tried the Cape May commission. Then we tried federation. Then we tried the Federal Council with full power to decide conflicts—and it decided nothing. Meantime, as each church grows stronger, the conflict grows stronger. If we were two weak churches there would be no conflict. If we were different the one from the other as Baptists and Presbyterians are different, there would be no conflict. It is not our differences that bring about our difficulties; it is our similarities. We preach the same gospel; we have the same efficient form of Episcopal administration; we have the same spirit of evangelism; we both "look upon the world as our parish." We are essentially one. Since we are essentially the same in origin, in belief, in spirit, in purpose and in policy, this essential unity ought now to be made actual in organization and administration throughout the world.

Reasons for Advocacy

I favor the present plan of unification for the following reasons:

1. Because it gives to each jurisdiction the right to look after jurisdictional matters in its own way, making us one but allowing for diversity in matters that do not touch connectional interests.

2. I favor the plan because a broken-hearted world and a nation filled with discordant and warring elements cry loud for peace and unity. America needs a united Methodism. The world calls upon Methodism to unite all her forces for the salvation of mankind.

3. I favor the present plan because these two great Methodisms have, with the lapse of time, become more and more one in spirit and in purpose.

Eighty years ago there was sufficient reason for the bi-section of American Methodism. Fifty years ago there was still reason why it was best for these two churches to work in independence each of the other. The reason for separation has now entirely passed away.

There is no longer any excuse for a divided Methodism. Division is now simply artificial and forced. Separation no longer helps; it now hinders the progress of the Gospel of Jesus Christ.

UNION VERSUS UNION

We are living in an age of consolidation, unification and combination; and the Church of God cannot afford to lag in anything progressive. Progressiveness is as essential in things spiritual as things temporal. The Bible is the torchlight of civilization, and real and permanent progress on earth does not go beyond its reflection. The Church should lead the tramp in things both material and immaterial. To insure the greatest results to mankind in things material, there must be no back steps; and this philosophy is equally true in things spiritual. The Church must take the lead in the combination of all the forces of Christianity in its conquest of the world for Christ, and the union of the Methodist Episcopal Church South and North, is the logical beginning of the union of all the Protestant forces for a greater work for God and humanity.

There can be no set argument against this union. If the forces of earth can combine for greater service to man, why isn't it logical and essential that the forces of the Kingdom of God should combine for greater service to God?

The Northern branch of this great denomination, is united for combination, but there seems to be great differences of opinion in the Southern branch of the Church. But as yet, no opponent of this organized union has submitted a reason or argument that rises to the dignity of moral consideration. The Southern opponent, so far, has made out a poor case, for the reason, there is no argument worth while in support of his position.

No man who possesses Protestant faith can successfully combat a union of the forces of Christ for greater service.

If slavery seventy-five years ago separated the North and the South on the question of the morality and righteousness of the institution, the elimination of that question from the body politic and the final settlement of the issue as being contrary to the Gospel of Jesus Christ, it ought to be an easy matter for the Church to again unite in its work for the Master.

No disputant or opponent of union has so far produced one reason, except race prejudice; and race prejudice is no reason at all why the Church should not unite. The question of slavery in 1844 was made a political question, and it was largely settled by politics. Politically the chasm between the North and the South on account of slavery, has been bridged by love of country; and there is no more North and no more South. The Blue and the Gray are marching arm in arm under one common flag; and the Confederate Veterans who rebelled against the Union, are now serving the Union with the same zeal and patriotism that the Federal Soldiers are serving; and the Church of God might do as much—might be as liberal—might be as religious and might be as forgiving, and get together for the good of all.

There is nothing on the negative side of this question in support of the opponents, except race hatred and bigotry; and these elements are born of sin and ignorance, and sin and ignorance have no place in the settlement of any question involving the principles of truth and righteousness. Love is the fulfillment of the law, and love is color blind. We are talking about the love of the Lord and Saviour Jesus Christ. The Holy Book teaches us that, "A man who says he loves Jesus Christ whom he has never seen and hates his brother whom he has seen, is a lie and the truth is not in him." And reading the argument of those who would negative the union of this Church, we cannot escape the conclusion that it is hatred and malice aforethought that prompts them to oppose the union of God's forces.

To argue Negro domination is to beg the question and to expose both the silliness and absurdity of the contender's position. This demagogy not only takes the Church back to 1844 to fight the question of anti and pro slavery over, but it places the latter day question outside of the love of God.

The Church split seventy-five years ago on the question of slavery, and it shows that those who oppose union today have made no progress; and those who talk about Negro domination or social equality in the Church, do not rise in their argument above the quackery of the average political Negro hater and demagogue. Negro domination is physically and mentally impossible. Man's mind cannot conceive of such a phenomena, it matters not how he stretches his imagination or superstition. No sane white man, unless he has lost faith in a white man's civilization and a white man's religion, could conceive of such an anomaly in his church life as 350,000 black communicants dominating 6,000,000 white communicants—two Negro Bishops controlling seventy white Bishops. The question is too ridiculous to consider, and to state the fallacy, its absurdity is completely exposed.

The opponents will have to find some other argument to place their contentions upon. This question must be settled right, and the right way to settle it, is to settle it within the meaning of the spirit of the Lord and Saviour Jesus Christ. It must be settled by the grace of God, and not by the prejudice and machination of man.

God has no respector of persons in the selection of those who would serve Him, and the Church, living in the light of His Gospel, must have no respector of persons when it comes to the selection of those with whom it would promote His Kingdom.

The man, be he Bishop or layman, who opposes the union of the Church on the ground of race or color, or any other subterfuge, is absurd and ridiculous, and places himself out of harmony with the Gospel of the Lord and Saviour Jesus Christ, and thus shuts the door of heaven tight in his own face; for it is written, that if you hate your brother so that you cannot serve God under the same vine and fig tree, and he of the same faith and order that you are, you cannot praise God in heaven with Him around the throne of grace; for the reason, your prejudice and your hatred for your fellowman on the ground of race or color, forever shuts the door of hope in your face.

There is only one way to settle any question, and that is the right way, and unless this question is settled right, it cannot be settled at all. It must be settled by the grace of God—by the white man loving the black man so strong that he will forget his race or color, and by the black man loving the white man so strong, he will forget his race or color. The objective in both minds must be the promotion of the Kingdom of God on earth. Both must believe and know that the grace of God is sufficient to save the integrity, purity and perpetuity of each race—keeping them as separate and distinct, though worshiping at the same throne, but living within the meaning of the life of the Lowly Nazarene, as He planned in the creation of man.

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Should the merger finally become effective, it would unite into one body approximately 7,000,000 Methodists in the country and heal a breach that has existed since separation in 1844.

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Bishop James O. Andrews, of Georgia, had married a Georgian who was a slave owner. Under the laws of Georgia, the slaves of his wife became legally his own, although he was an opponent of slavery. The majority of the general conference, as a result, ordained that he cease exercising the functions of a bishop of the church so long as he remained a slave owner.

Separation Was Peaceable.

Bishop Andrews declared he had done nothing contrary to the moral regulations or rules of the denomination, and that no charge of immorality, maladministration or anything in violation of the constitution of the church had been alleged against him. He maintained, could be he had done.

Eighty years ago there was sufficient reason for the bi-section of American Methodism. Fifty years ago there was still reason why it was best for these two churches to work in independence each of the other. The reason for separation has now entirely passed away.

There is no longer any excuse for a divided Methodism. Division is now simply artificial and forced. Separation no longer helps; it now hinders the progress of the Gospel of Jesus Christ.

UNION VERSUS UNION

We are living in an age of consolidation, unification and combination; and the Church of God cannot afford to lag in anything progressive. Progressiveness is as essential in things spiritual as things temporal. The Bible is the torchlight of civilization, and real and permanent progress on earth does not go beyond its reflection. The Church should lead the tramp in things both material and immaterial. To insure the greatest results to mankind in things material, there must be no back steps; and this philosophy is equally true in things spiritual. The Church must take the lead in the combination of all the forces of Christianity in its conquest of the world for Christ, and the union of the Methodist Episcopal Church South and North, is the logical beginning of the union of all the Protestant forces for a greater work for God and humanity.

There can be no set argument against this union. If the forces of earth can combine for greater service to man, why isn't it logical and essential that the forces of the Kingdom of God should combine for greater service to God?

The Northern branch of this great denomination, is united for combination, but there seems to be great differences of opinion in the Southern branch of the Church. But as yet, no opponent of this organized union has submitted a reason or argument that rises to the dignity of moral consideration. The Southern opponent, so far, has made out a poor case, for the reason, there is no argument worth while in support of his position.

No man who possesses Protestant faith can successfully combat a union of the forces of Christ for greater service.

If slavery seventy-five years ago separated the North and the South on the question of the morality and righteousness of the institution, the elimination of that question from the body politic and the final settlement of the issue as being contrary to the Gospel of Jesus Christ it ought to be an easy matter for the Church to again unite in its work for the Master.

No disputant or opponent of union has so far produced one reason, except race prejudice; and race prejudice is no reason at all why the Church should not unite. The question of slavery in 1844 was made a political question, and it was largely settled by politics. Politically the chasm between the North and the South on account of slavery, has been bridged by love of country; and there is no more North and no more South. The Blue and the Gray are marching arm in arm under one common flag; and the Confederate Veterans who rebelled against the Union, are now serving the Union with the same zeal and patriotism that the Federal Soldiers are serving; and the Church of God might do as much—might be as liberal—might be as religious and might be as forgiving, and get together for the good of all.

There is nothing on the negative side of this question in support of the opponents, except race hatred and bigotry; and these elements are born of sin and ignorance, and sin and ignorance have no place in the settlement of any question involving the principles of truth and righteousness. Love is the fulfillment of the law, and love is color blind. We are talking about the love of the Lord and Saviour Jesus Christ. The Holy Book teaches us that, "A man who says he loves Jesus Christ whom he has never seen and hates his brother whom he has seen, is a lie and the truth is not in him." And reading the argument of those who would negative the union of this Church, we cannot escape the conclusion that it is hatred and malice aforethought that prompts them to oppose the union of God's forces.

To argue Negro domination is to beg the question and to expose both the silliness and absurdity of the contender's position. This demagogy not only takes the Church back to 1844 to fight the question of anti and pro slavery over, but it places the latter day question outside of the love of God.

The Church split seventy-five years ago on the question of slavery, and it shows that those who oppose union today have made no progress; and those who talk about Negro domination or social equality in the Church, do not rise in their argument above the quackery of the average political Negro hater and demagogue. Negro domination is physically and mentally impossible. Man's mind cannot conceive of such a phenomena, it matters not how he stretches his imagination or superstition. No sane white man, unless he has lost faith in a white man's civilization and a white man's religion, could conceive of such an anomaly in his church life as 350,000 black communicants dominating 6,000,000 white communicants—two Negro Bishops controlling seventy white Bishops. The question is too ridiculous to consider, and to state the fallacy, its absurdity is completely exposed.

The opponents will have to find some other argument to place their contentions upon. This question must be settled right, and the right way to settle it, is to settle it within the meaning of the spirit of the Lord and Saviour Jesus Christ. It must be settled by the grace of God, and not by the prejudice and machination of man.

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Church - 1924. M.E.

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Somehow your correspondent desired to witness the proceedings of the Special Session of the General Conference of the Methodist Episcopal Church, South, that was held this month in Chattanooga, Tenn., hence he made the trip for the purpose and remained from the beginning to the close. And a great meeting it was! My wish was to study both its action and spirit and this I tried to do I was pleased too to note that there were a number of other members of the Methodist Episcopal Church as well as some of the C. M. E. Church, doubtless there for the same purpose.

As I had anticipated there were times during the meeting when the oratorical flights of the speakers were both fervid and sweeping. This of course added greatly to the interest of the occasion. Judge John S. Candler of Georgia, brother of Bishop Candler, was the leader of the laymen favoring Unification. His two great speeches manifested thorough knowledge of the law of the land and of his church as wel He was i some respects the most pleasing and convincing speaker of the entire body.

Judge H. H. White of Louisiana, the reputed author of the plan for Unification, was a close second to Judge Candler and I say second because the Georgian had a better delivery and was more effective as an orator. But I am free to co[illegible] never seen lawyers in a gathering who so ably coupled their legal lore with a thorough knowledge of church affairs to such advantage to the church as was true of these two remarkable men.

The Rev. Dr. T. D. Ellis of Georgia, was also a champion for Unification and a veritable storm. He moved his audience to a greater pitch of enthusiasm than did any of the speakers. There were also two college presidents, Drs. C. C. Selecman of Texas, and H. N. Snyder of South Carolina, who stood for unification and emphasized the general demand there is for it among the young people of the church. Mrs. J. C. McCoy, widow of the lamented Bishop McCoy, was the only lady to deliver an address during the session and made an interesting and effective speech for Unification.

I may be mistaken but they for the most part, seemed to be embarrassed as was natural when nearly every argument harked back to the misunderstandings and prejudices of the dark and gloomy past. In some cases there seemed to be an effort to keep these old "Home fires" burning even in the Church of Christ. Dr. A. J. Lamar one of the publishing agents with headquarters at Nashville was the floor leader of the anti-unification forces and made a game and determined fight. Rev. W. W. Scott of Alabama, made a forceful address, as did also Judge Perry S. Rader of Missouri and Judge W. L. Dean of Texas. In his first address, Judge Rader favored the immediate adjournment of the Conference and a postponement of the matter for one year. This was not done so the Judge came back and voted for Unification. He gave evidence that had he had been communing with the spirits of his fathers. But the man who evidently expected to defeat Unification was the Rev. R. B. Shuler pastor of Centenary Church, Los Angeles, Cal. He had the closing speech before the final vote which meant life or death to Unification, about forty-five minutes. His address would answer to the description of that class of sermons which the colored people of the South call "powerful" sermons. As he warmed up he took off his collar and when some one called to him to take off his coat he took that off too..

In the midst of his address he said he was born in the mountains of Tennessee and had a personal dislike for the Negro. He didn't like to sit near him on the train, street car or anywhere else. In order that the audience might understand how popular he is in Los Angeles he told how the ministers of the Methodist Episcopal Church had elected him president of the Preachers' Alliance and that he had received 1,500 members of the Methodist Episcopal Church into his church because they could get a "living" gospel in his church. From the way much that he said was [illegible]ded by a part of his audience it looked as tho Bro. Shuler was making votes against Unification but when the vote was taken to substitute the minority report for that of the majority which Mr. Shuler advocated, it was lost by a vote of 67 to 275. I heard a white brother in the lobby whom I took to be a delegate, say: "If Bob Shuler had not spoken the opposition (his side) might have gotten 80 votes instead of 67." I am confident that Bro. Shuler was disappointed but it was somewhat reassuring to note that after such an enthusiastic address the General Conference held firm.

Those who opposed the adoption of the plan for Unification presented by the Joint Commission of the two Churches made two very shrewd moves to defeat it by postponement in such manner as would make it next to impossibility to ever bring it up again. Resolutions setting forth this proposition are as follows:

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The Status of the Negro in the United Church.

If I may judge from some of the communications that reach me from some of the thinking people of our group in the Methodist Episcopal Church, the question that disturbs them is this:—"What will be the status of the Colored Man in the Reunited Church?" The fact of the [illegible]ess is I do

not know. As to its face on its face their status that of any other group in the church. As I understand it our commission has stood for this from the first, whatever that may mean. We have not concerned ourselves much about the matter because the prophets have continued to assure us that unification cannot pass the Church, South. Now the fact of the business is the Methodist Episcopal Church, South is growing along some lines faster than some people think for; that is an element of that church. This element is made up of some of the best people in this country. They have just put unification through their General Conference in an exceedingly creditable way.

Church—1924. M.E.

METHODIST UNIFICATION

The very heart of the matter of Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, is the question of attitudes on the race problem. Below, in parallel columns, we give the views of both these Churches in reference to this racial problem. It must, however, be said in fairness, that the expression in column number one is technically the opinion of one Conference—the Alabama, of the Methodist Episcopal Church, South; but inferentially, because traditionally and historically, it may well be regarded as the typical attitude of that Church. While column number two is the expression of representatives of the Methodist Episcopal Church, assembled in its delegated General Conference and therefore reflecting the dominant Christian opinion and attitude of that Church.

Southwestern Christian Advocate 3-6-24 New Orleans, La.

Methodist Episcopal Church, South (Alabama Conference.)

THE RACIAL PROBLEM.

"Through a mistaken and mischievous immigration policy, we have brought ourselves a very vexing racial problem. Some of these races have sought our shores, some have been induced to come, and one brought here in slavery. We owe a duty to all these races, but perhaps more to the Negro, who came involuntarily. **We cannot live together in social or political equality; no distinctive races in history have accomplished this. There must be one dominant race to rule the nation.**

"Herein lies our problem that we must solve in justice to all the **inferior races in our midst**. How this can be done, the wise and patient must discover. The solution cannot be hastened. Deportation on a large scale is hardly practicable; miscegenation always results in hybrids inferior to either of the original races, and consequent degradation of both.

"The question is too delicate and too intricate to be intrusted to any except the wisest and most judicious. **Hence, we seriously doubt the wisdom of our missionary board in putting this question in the course of study for promiscuous discussion."**

THE RACIAL QUESTION.

Methodist Episcopal Church (General Conference).

Much of the talk today about race consciousness is an unconscious recrudescence of the spirit that Jesus came to destroy, and leads straight to new hostilities. **It flows from the feeling of superiority.** We have repudiated election as applied to individuals and largely restrained it as applied to race. **But our church must this day cry out in Christ's name that in Christ there is neither Jew nor Greek, barbarian, Sycthian, bond nor free,** that no men and no races are at the mercy of their environment or heredity.

All false sense of superiority and inevitable advantage must be educated out. Intensified race consciousness tends all the time away from brotherhood; all the time toward strife and hostility. But the church, facing the yellow races, the black races, the white races, must now speak her master word and follow her creative method, the method of the teacher rather than the method of the fighter or the reformer. The church holds the ideas, the ideals and the principles of Jesus. She must remake the mind of the world for humanity.

Let us repent, therefore, of race pride, race prejudice, and race bitterness; repent in America, repent in Asia, repent in Africa, repent in Europe. The Kingdom of Heaven is at hand. This is our gospel. We will not lose heart in it. Blood is thicker than water and the **human family is of one blood.** We will labor everywhere **to make a unity of spirit in the races of the whole world.**

NEGRO METHODISTS GAVE $1,451,687 TO CENTENARY

Birmingham Reporter 3-5-24

(By The Associated Negro Press)

Chicago, Ill., March 6.—The Colored members of the Methodist Episcopal Church, organized in twenty conferences in various parts of the United States, now number 350,406, and these gave to the benevolent enterprises of the denomination during four of the five-year period the sum of $1,451,687. This money is above and separate from the donations of members for the local expenses of their churches and of their conferences. The Methodists entered into the Centenary expansion movement of the denomination with enthusiasm, says the Year-Book, and their record in giving money and service is regarded as even above expectations. The fourth year of the five-year Centenary period ended May 31, last, and the amount named above has been exceeded by nearly one-fifth since then, according to Bishop R. E. Jones, New Orleans, Louisiana. Full returns will not be available until after May 31, next, however.

The Methodist Episcopal Church is one of the oldest agencies which has extended the hand of fellowship to the black man. Its work began immediately after the end of the Civil War and has continued in unbroken progress to the present day. Now six of the ten boards of the denomination cooperate in benevolent activities in his behalf. The Board of Education for Negroes, with Dr. I. Garland Penn, and Dr. P. J. Maveety, as corresponding secretaries in charge of administration, supervise nineteen schools for colored. In these schools are nearly 7,000 boys and girls receiving careful Christian education for becoming leaders in the solution of the problems of the race in future years. These schools include ten colleges and academical institutes, five normal schools and secondary schools, two hospitals and nurses' training schools, one first-class medical college with dental and pharmaceutical departments, and one theological seminary.

Nineteen Methodist Schools have 15,652 graduates. There have been 15,652 of both sexes graduated from the schools of the Methodist Episco-

A HOUSE DIVIDED AGAINST ITSELF CANNOT STAND UNITED

pal Church and in the fifty-six years of their existence more than 206,545 young people of the race have been enrolled as students. Of the graduates, eleven have been elected bishops of the Methodist Episcopal church, one was an assistant secretary of War, another was surgeon-in-chief of a hospital, one was United States minister to Liberia, another is assistant attorney general of the United States, and scores have become presidents of Negro colleges and principals of high schools throughout the country. Under the board of education for Negroes more than $1,102,000 has been expended in the past four years in improvement and modernization of the nineteen schools. These included additional buildings, scientific laboratories, heating plants, and other improvements. The increased valuation of the total properties during the four years of expansion was nearly $2,000,000, making a total of $4,131,604.

In 1921-22 the Centenary gave $450,000 to the twenty Negro conferences.

M. E. CHURCH ABOLISHES I. GARLAND PENN'S JOB

Allege Mismanagement Caused Conference to Discontinue Separate Board of Education.

SPRINGFIELD, Mass., June 12.—P. S. S. At the recent meeting of the general conference of the M. E. Church here the Board of Education for Negroes was abolished. It is said the conference took the matter up after it had first been considered in a council made up of Negro delegates, in which Dr. Penn fought for his board to be continued. But under the double blow of its uselessness and his alleged mismanagement of schools it was agreed by a two to one vote that the board should be abolished. The results of the conference's action places the Negro schools under the same management as the white schools.

Dr. Penn was severely criticised for his heartless and inconsiderate treatment of an aged educator, it is said, who had given his life to school work of the church. Among other things cited against Dr. Penn was the cost of the construction of a school at Atlanta and the purchase of the school properties at Meridan, Miss.

Baltimore Afro-American
6-14-24

Church - 1924. M.E.

Says M. E. Church Did Not Abolish His Job—Retains Position As Secretary

CINCINNATI, Ohio, June 30.—The Preston News Service, with headquarters at Pittsburgh, Pa., has sent out to race newspapers under the caption of "M. E. Church Abolishes I. Garland Penn's Job," the following statement:

"SPRINGFIELD, Mass., June 12.—At the recent meeting of the general conference of the M. E. Church here, the board of education for Negroes was abolished. It is said the conference took the matter up after it had first been considered in a council made up of Negro delegates, in which Dr. Penn fought for his board to be continued. But under the double blow of its uselessness and his alleged mismanagement of schools, it was agreed by a two-to-one vote that the board should be abolished. The results of the Conference's action places the Negro schools under the same management as the white schools.

"Dr. Penn was severely criticised for his heartless and inconsiderate treatment of an aged educator, it is said, who had given his life to school work of the Church. Among other things cited against Dr. Penn was the cost of the construction of a school at Atlanta and the purchase of the school properties at Meridian, Miss."

Dr. Penn was seen at his office by a reporter on his return to the city, and from the statements he gave, the following is the correct information concerning the legislation at the recent General Conference at Springfield.

First—Dr. I. Garland Penn has been continued one of the secretaries of the educational work for the Negro race in the Methodist Episcopal Church, pending the merger of the board with other boards, which may not be finally consummated for a year or two. His relation to the Board of Education following the merger is not now a question for statement. That says Dr. Penn "will take care of itself."

Second—The Board of Education for Negroes was ordered merged with four other interests or boards, viz., the Board of Education, the Board of Epworth League, the Board of Sunday Schools and the Deaconess Schools. This was exactly what the Board of Managers of the Board of Education for Negroes and its secretaries had requested in the following action of the board April 12, 1924, the secretaries preparing the resolution:

"Resolved, that if there shall be a general reconstruction and reorganization of the Benevolent Boards of the Church, so as to materially reduce their number and simplify their methods of work, we, the members of the Board of Managers of the Board of Education for Negroes, express our willingness to be included in such reorganization. If such general reorganization shall not be deemed advisable, we hereby express our conviction that this board with its special racial appeal shall remain as at present organized."

The thing which Dr. Penn opposed was the merger of the Board of Education for Negroes only with the Board of Education. The merger of the five boards he favored.

Nothing done by Negro delegates had anything to do with this merger, except as they may have voted for or against it as members of the General Conference, and it was not on their initiative, but has been under consideration for many years in the General Church. These boards or interests are merged because they are educational in character. They will function as departments instead of boards under one board known as the Board of Education. The Negro educational work will then be the Department of Education for the Negro or some such title. The work will be conducted practically as it has been done, giving the Negro schools the advantage of independent racial appeal and financial support. Dr. Penn stated he was personally very happy over this merger, as it brought under one board the seventeen years he had served as a secretary of the Epworth League and now twelve years as an educational secretary, a total of twenty-nine years.

Third—Those who have had relation to the Board of Education, Board of Education for Negroes, Epworth League and Sunday Schools, as corresponding secretaries, which includes Dr. Penn, though subject to readjustment, may continue to serve when the merger is effected. The merger is in the interest of efficiency, save overlapping and overhead, also bringing identical interests together. The work which Secretary Penn has been doing will probably be enlarged in the merger, for certain work of the Board of Education in relation to unpaid loans to Negro students, now graduates, which amount to over $100,000, may be put in the Negro department of the board for collection. A secretary who is a member of the Negro race may be able to collect these loans more successfully than others. Besides, campaigns are to be inaugurated for endowments and expansion of the schools continued.

Fourth—There was not a word mentioned in the General Conference or any of its committees concerning any mistreatment of an "aged educator" by Dr. Penn, nor criticism of real estate or building propositions of the board during the quadrennium. The purchase of the new Meridian school property for $155,000, which was valued at $300,000, was considered one of the great achievements of the board, while the administration building at Clark, known as Leete Hall and Crogman Chapel, with large auditorium, science department and academic classroom and gymnasium, is one of the greatest buildings on any campus in the South. Instead of criticism, Report No. 22, which was passed unanimously by the General Conference, congratulated the board and its secretaries upon "the great prosperity of the work, the care and caution with which investments are made, the attainment of higher standards in the schools," etc. The General Conference enthusiastically gave authorization to the board to continue negotiations with other boards and denominations, looking to the merger of institutions of the Methodist Episcopal Church with those of other denominations in the interest of larger and better schools. The request for this authorization grew out of the work which Secretary Penn had initiated upon approval of the board in the merger of the Daytona Normal and Industrial Institute at Daytona, Fla., and the Cookman Institute at Jacksonville, which gives to the Methodist Episcopal Church a school worth $500,000 in Florida, with Mrs. Mary McLeod Bethune, president. Other negotiations are now under way.

If the "aged educator" referred to is Dr. W. H. Crogman, formerly of Clark University, Secretary Penn stated that certainly no one will charge him or anyone else in charge of the Negro educational work with ill treatment of this eminent man when the facts are known with reference to his retirement. The Board of Education for Negroes, through its secretaries, secured from the Carnegie Corporation an annuity of $1,000 per year for the doctor.

For several years after retirement the doctor continued in residence on the Clark campus. On account of crowded conditions and enlargement of faculty, the president of Clark University recommended that Dr. Crogman be given an additional cash allowance that he might live with or near his children as he might desire. The board, although having no pension fund, allowed an addition of $300 to the pension of $1,000, making a total annuity of $1,300 per year, which Dr. Crogman now receives. The General Conference record and committee considerations will show that not a word in criticism of Dr. Penn or anyone else was heard at the General Conference or in any of its committees on this subject. It should be noted that this is the largest pension received by any Negro educator in the United Staees, and more than is paid many white and Negro educators and ministers of the Methodist Episcopal Church who have served longer than Dr. Crogman. This pension is twice the average salary now paid Negro preachers of the Methodist Episcopal Church in active service.

Letters are on file in the office of the Board of Education for Negroes from Dr. Crogman, expressing his appreciation and satisfaction for the good offices of all those responsible for the pension he now receives and nothing but the most cordial relations obtain between the retired educator and the representatives of the board he has served so long as a professor in one of its schools. The board honored Dr. Crogman by establishing a memorial to his memory and service in the new chapel at Clark known as Crogman chapel.

Dr. Penn dismisses the charge of "mismanagement" as a huge joke, not to use a stronger term, inasmuch as the assets in property, endowment, equipment, increased from two million dollars in 1920 to four million in 1924, and that Board of Managers he serves as one of the secretaries is made up of seven bishops, twelve ministers and twelve laymen. Of this number twenty-five are white men and six colored men, who are among the leading educators, business men and ministers in the country. Dr. Penn says, "How could I get away with the mismanagement of our schools and serve for twelve years as one of its administrators and still be in the service? Moreover, these eminent men of my board must approve any recommendation I make, hence they manage and not Penn. It is apparent that somebody who is disappointed, disgruntled, or has a grudge, is giving out misinformation, all of which goes with life when one does his duty. My first impulse was to resort to the courts, but withdrew the case from our attorneys after I learned the source of the misinformation and noted that the Preston News Service and Negro newspapers had been imposed upon by a chronic correspondent with our office on one of the subjects referred to in the article. The disappointed and chronic correspondent has nothing to sue for. Further than this, I am dismissing the matter with the correction here given."

One of the most dramatic of the many stirring incidents, since the conference convened Tuesday morning, occurred today shortly before the delegates began balloting. Dr. Robert T. Schuler, a product of the Holston conference, but now of Los Angeles and pastor of the largest Southern Methodist church on the continent, was recognized to speak against unification under the plan proposed. He explained he had been working for organic union of the two churches for 10 years and that while he still favored unification, the plan under discussion did not offer what was needed.

St. Mark's Lays Cornerstone

Impressive Services Mark Exercises—Late Pastor Eulogized.

In spite of a threatening rain, an immense crowd, that filled several blocks, turned out at the cornerstone laying of the St. Mark's Methodist Episcopal Church at St. Nicholas and Edgecombe avenues and 137th street on Sunday.

Stirring and appropriate addresses were made by the Rev. Wallace McMullen, who acted as master of ceremonies; Rev. Millard Robinson, executive secretary New York City Mission and Church Extension Society; Rev. Ralph W. Sockman, pastor, Madison M. E. Church; Rev. Frederick H. Butler, assistant general secretary, Epworth League, and Revs. H. H. Meyer, F. A. Cullen, C. H. Andrews, Gilbert Wilson, Miss Driscoll and W. E. Handy, chairman of the Building Committee. The late Dr. Brooks and the present pastor, Rev. J. W. Robinson, were eulogized by the speakers for their strenuous efforts in making the occasion possible.

The stone was laid amid impressive ceremonies by Grand Master David W. Parker, of the Grand Grand, State of New York, F. and A. M. (Prince Hall).

The ceremony was preceded by a parade from the church tent at 137th street down Seventh avenue, in which there were several thousand persons, among them bodies from the Masons, Elks, Knights of Pythias, the Southern Beneficial League, Salem and Mt. Calvary Independent Churches. There were also choirs from these two churches, as well as that of St. Mark's and three bands of music. Prayer was offered by Rev. J. W.

Bolden, assistant pastor.

The new church will be one of the finest in America, and it is expected to cost about $500,000, one-half of which is expected from the proceeds of the sale of the old church.

Members of the Building Committee are: William E. Handy, Alexander King, A. Winifred Monroe, Maude G. Hall, Lottie L. Wilson, Emma McGrue, Hattie R. Hazel, Thomas B. Dyett, Benjamin F. Thomas, Samuel Bright, Andrew Branic, Louis B. Walker, D. E. Strother, E. Belle Johnson-Pitcairn and Josephine Holmes-Frazier.

BISHOP SCOTT RETIRED IN GOOD STANDING

In a recently published article in The WHIP, a correspondent made statements reflecting upon the character of Bishop I. B. Scott, of the M. E. Church. Investigation has revealed that the charges made by the correspondent were wholly unfounded, and that an injustice was done the bishop.

After a long and useful service to his church in Africa, Bishop Scott was retired at his own request in 1916, as the records of the General Conference of the Methodist Episcopal church will show.

He was retired in good standing over the protests of his fellow churchmen, and as a retired bishop receives the same salary given other bishops of the church who sustain this relation.

DR. S .S. MORRIS TRUSTEE OF UNITED SOCIETY OF CHRISTIAN ENDEAVOR

Boston, Mass.—At the meeting of the trustees of the United Society of Christian Endeavor held here in this city July 15th at the headquarters of the Christian Society, Rev. S. S. Morris, the general secretary of the Allen Christian Endeavor League of the African Methodist Episcopal Church was in attendance. There were twenty-five trustees. Dr. Morris is one of the few colored men who has ever been elected trustee of this society which was founded some forty odd years ago by Dr. Francis A. Clark and which has continued to grow.

LOVERS OF MEN

Some of these Southern Methodists fear equality with the negro if a union between the two branches of Methodism is permitted. Wonder what these people will do when they get to heaven and find some negroes there—Will they demand of St. Peter that the negro be pushed off into a corner to themselves? And will the same demand be made of other nationalities who are inferior to the negro? What is the basis of our prejudice against the negro, anyhow? As a race, they are inferior, but by reason of that fact, they are entitled all the more to consideration. It is the man, the nation, or the tribe that is down that most needs help and sympathy—Commerce News.

Methodist who stand back on this ground need not call themselves in any way true religious sense lovers of men! They want all races, all nationalities, to taste of good things that come through christian uplift.

Southern people Methodists included of men. Th... ll races, all na- Anglo-Saxon blood There is not yet a conglomerate whirlpool of all nations in this section that would compare with a great northern or eastern city, but that is not sufficient reason for undertaking to live apart from the rest of the world in religious activity.

Southern Methodism wants no wall around it—not vet.

SUMMER SCHOOL FOR TOWN AND COUNTY PASTORS

WAVELAND, MISS., JUNE 9 to 27, 1924

Conducted by the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Dr. David D. Forsyth, Corresponding Secretary; Dr. Paul L. Vogt, Superintendent of the Department of Rural Work.

In co-operation with Gammon Theological Seminary; the Gulf Side Association and Wiley University, Drs. M. W. Dogan and P. M. Watters, presidents.

Faculty

R. E. Jones, Bishop of the New Orleans Area; M. W. Dogan, President of Wiley University, Marshall, Texas; J. W. E. Bowen, Vice-President of Gammon Theological Seminary, Atlanta, Georgia; M. T. J. Howard, Director of Rural Leadership, Gammon Theological Seminary, Atlanta, Georgia; N. W. Edson, Associate Director of the American Social Hygiene Association, 370 Seventh Avenue, New York City; R. G. Morris, Pastor Gastonia, N. C.; T. B. Echols, Prof. Religious Education Wiley University, Marshall, Texas; W. J. King, Prof. of Old Testament Theology, Gammon Theological Seminary, Atlanta, Georgia; M. M. Hubert, State Agent for Negro Work for the State of Mississippi; Mrs. M. P. Oliver, State Supervisor of Home Economics; Bura Hilburn, State Supervisor of Rural Negro Schools.

Daily Program

7:40-8:00 a. m.—Devotions.

8:00-8:50 a. m.—Bible and Rural Life, Prof. J. W. E. Bowen.

9:00-9:50 a. m.—Rural Economic and Social Problems, Prof. M. T. J. Howard.

10:00-10:50 a. m.—Religious Education, Prof. Echols.

11:00-11:50 a. m.—Rural Church Program, Prof. M. T. J. Howard.

2:00-2:40 p. m.—Social Hygiene, Prof. N. W. Edson.

4:00-6:00 p. m.—Recreation and Organized Play, Prof. R. G. Morris.

7:00-8:00 p. m.—Social and Recreational Leadership, Prof. R. G. Morris.

8:00-9:00 p. m.—The Minister and His Message, Prof. J. W. E. Bowen.

Expenses

The cost for meals will be $5.50 per week or $15.00 for the entire period. The cost for rooms will be $1.50 per week, or $4.00 for the three weeks. There will be a small registration fee of $1.00 to cover miscellaneous expenses.

Mail

Have mail addressed in care of Gulf Side Association, Waveland, Mississippi. Telegrams to Bay St. Louis, Miss.

Additional Speakers

Bishop Jones will lecture June 9-10-13-15.

Dr. W. J. King will lecture on "Race Relation" 16-27.

Dr. L. H. King, Editor of the Southwestern Christian Advocate, will give a series of addresses on "Today's Outlook for the Rural Ministry."

Rev. P. H. Rembert, Supt. Gulfport District, 11-12, on "Successful Pastors I Have Known."

Dean Dogan and President J. B. F. Shaw will bring morning messages at the Chapel hours.

Dr. W. A. C. Hughes speaks on the 16th.

Dean

President M. W. Dogan will be Dean of the school, assisted by Rev. M. T. J. Howard.

Recreation

The Gulf Side Association is located on the Gulf of Mexico; has a mile and fourth front which offers easy access for swimming and fishing. The time spent on this beautiful camp ground will bring rest and recreation as well as new methods, and a new message for the pastors who attend. All pastors will have a daily dip in the sea.

Information

For further information address President M. W. Dogan, Wiley University, Marshall, Texas, or Rev. M. T. J. Howard, Gammon Theological Seminary, Atlanta, Georgia.

Church—1924. I.

M.E.

Mallalieu Methodist Episcopal Church

Fort Smith, Arkansas can boast of being the place of location of one of the best churches among the colored congregations of our Methodism. The Mallalieu Church, which five years ago was a small one-room frame building valued at about $10,000, with an unpainted parsonage worth about $700.00 is now the pride of our Arkansas Methodism.

Displacing old Mallalieu is a commodious and beautiful pressed brick church with provision for office, rest rooms for men and women, nursery, kitchen, dining-room, baths, Community center and Sunday School. The main Auditorium, fitted with beautiful new mahogany pews will accommodate 600 persons, and a pipe organ costing $3500.00 The new building is valued at $80,000.00 with a parsonage, renovated and newly appointed valued at $2000.00. The Rev. B. F Neal, efficient pastor, began the new project with about 83 members, but now has 250 loyal and progressive souls who share with him the joys of the Greater Mallalieu.

Four years ago this church was paying $750.00, for ministerial support; the present salary is $1800. Its five-year Centenary quota was $2210. During that period they exceeded the quota by $150.00, and raised more than $2500 for benevolences. Besides on a total remaining indebtedness of $17,500.00, they raised more than $800.00, last year; and the full amount of the indebtedness has been subscribed to be paid up by the Congregation within five years. On completion of the new project, fitting dedicatory services were held covering a period of one week. The sermon was delivered by Dr. Geo. W. Isham of Lincoln, Nebraska. Local churches of all denominations participated in this large and worthy community achievement.

Brother Neal is a graduate of Philander Smith College, having taken his B.D., degree from Gammon and, by his works, is proving himself one of the most valued of our group of devoted ministers.

ATLANTA NEGROES NAMED ON BOARD

Chicago, December 2.—The new board of education of the Methodist Episcopal church, authorized by the recent general conference, has been organized, according to an announcement today. Dr. W. S. Bovard, of Chicago, was elected general secretary by the conference.

The personnel of the new board includes Bishops Robert E. Jones, New Orleans; John Ernest Richardson, Atlanta, Ga.; Raymond J. Conklin, Miami, Fla., and ministers, Rev. Willis J. King, Atlanta, Ga.

Bishop Ernest Richardson, colored, presides over the Atlanta area, composed of South Carolina, Georgia and Florida. Rev. King is connected with the Gammon Theological seminary as an instructor.

The new board will perform the duties formerly divided among four bodies of the church, and will have charge of all educational institutions, Sunday school and Epworth league work, it is claimed.

THE REPORT OF THE BUREAU OF NEGRO WORK

To the Annual Meeting of the Board of Home Missions and Church Extension, November 20, 1924

The Rev. W. A. C. Hughes, Director

The only institution that speaks to the Negro with authority and to which the Negro listens, is that institution that we call the church. Around it his ambitions, aspirations and his very life have been built for more than a hundred years and today it is the most influential institution we have for reaching him. Social agencies are being fostered by various organizations but if the rank and file of our Negro people would be reached, it will be, in this generation at least, by the church. It is, therefore, unquestionably the duty of the church to develop through its ministry and lay leadership a program of religious education which will improve their church life and develop a social consciousness which will lead them into their communities for service.

We have a sense of pleasure in reporting to the first Board Meeting of the Quadrennium, that there are today 478 church centers where some type of social or recreational program is in operation for the conservation of the health and morals of our Negro folk. Many of these centers are operated in sections of the country where our people have recently settled in very large numbers.

The Rural South

Former discussions of our Negro work in the southland, have generally centered around the poor type of church building, the poverty of plantation folk, the woes of Negro tenant farmers and an absentee pastor. While a discussion of any one of these topics will bring under observation the woefully neglected childhood of the race, we feel constrained to call special attention of the church to "The Children of the Rural South." We want you to think of them for their own dear sakes rather than as a phase of a problem. One need not go far into the southland to find the unwholesome conditions under which Negro children are reared. Mrs. Blanche A. Beatty, of the Urban League, in a recent article on "The Negro Child in the Rural Community," draws the following graphic picture.

"To those who have had the pleasure of travel through the Southern States of the United States, it is not hard to recall to their minds the picture of the little, dark, dingy huts which dotted the roadside, out of whose heavy wooden shutters peered half-clad black boys and girls, their faces wreathed in smiles that showed their beautiful pearly teeth as they enjoyed the only real sport of their little lives,—the opportunity to wave at the passing trains which rolled swiftly by, leaving them again to their lonely isolation. That these children live and develop strong, powerful bodies with such home life as they experience is only another of the evidences of God's care for those of His creatures who know not how to care for themselves."

Are not these undernourished, forlorn, miserably environed children of our one blessed Father, the very first responsibility of the church? Thousands of them have no chance to get even a meager public school training and the church, the one "Big" thing in the community is not for them. The Missionary Agencies of our Protestant churches have a distinct call to service here where thousands of communities are provided with but once-a-month preaching and where the child is almost totally ignored, the preaching being for the grown-ups. The children go to church and are well behaved of course, for they dare not misbehave or even smile at what occurs there. But one cannot face this group and think of the scant mental and religious provision made for their uplift, without hearing their very souls cry out for the living bread. Our Methodist responsibility is emphasized in this particular when we call attention to the fact that out of the 2,093 appointments in our 20 Negro conferences, 1,661 are rural and except for a few on the border, all of them are in what is known as the "Solid South," South Carolina, Georgia, Mississippi, Alabama and Louisiana. Our program for the ensuing year and so far as we shall be able to carry it through the quadrennium is to bring to these Negro children who are ushered into life in an environment that contributes very little toward a high standard of moral and physical man and womanhood, those soul-saving and refining influences which make for the development of intelligent Christian life.

We have this year established a professorship in Wiley College, where 400 Texas young people are enrolled. This professorship is stressing the importance of a program of religious education for the rural church and urging the student body who have had the better contacts of the college to spend much of their vacation period in their local churches endeavoring to set up among their people a better standard of things.

Migration and the Rural South

Probably no phase of Negro life attracts as much of the public attention as his tremendous movement northward. Social agencies and churches of all denominations have given considerable attention to the well being of the migrant in his new environment but the effect of this movement on those who did not leave the south and how the church can help at this point has not been a subject for general discussion. A discussion that does not properly appraise social and economic values in the rural south out of which most of the migrants come, will be faulty, for be it remembered that for every person who migrated a host of near friends and relatives remained because they could not for one reason or another leave and probably a vast majority of them will always remain where they are. But conditions in the south that gave rise to this movement must not be overlooked. Three out of every four Negro farmers in 1920, were either croppers, share tenants or cash tenants. Their families are usually scattered over the plantations and farms and usually live in cabins of one room and a "Leaner kitchen." The average annual returns to the Negro tenant farmer in one county in Georgia in 1923, was estimated at less than $225. This is a fair estimate for the South. The public schools in the majority of such districts usually ungraded, are from three to six months. Life is made hard by conditions growing out of inadequate nourishment, unsanitary living conditions, discriminations and sometimes base unfairness in social, economic and educational matters. These conditions and the fact that most of these people are hearing from their friends who have improved themselves by moving from the south, put on the leader in the south today a kind of responsibility, for which the average minister is not prepared, however much he can preach. Under conditions of this kind the unrest of a people cannot be asuaged by a hallelujah pulpit. Race relationships must be bettered and some of the rounding out of a program suited to the communities they serve.

Institutes in Rural Communities

Equipping the rural pastor for leadership through Summer Schools is the outstanding Home Missions and Church Extension has approached this situation with a constructive program. The development of summer schools for rural pastors is unquestionably the most substantial contribution the church has made to the small town and open country sections of the south. Pastors are taught rural economics and leadership, which embrace home gardening, marketing, health, recreation, a program of religious education, all of which is aimed at

rural charges in that conference now have some type of regular social, recreational and community betterment service operated at least twice each week from the church center. The wonderful results achieved during the last quadrennium are the basis of our argument for the continuance of these schools and we urgently ask that ample provision be made for the maintenance of at least two schools for the training of rural pastors during 1925. In connection with these schools we suggest the following:

1. That a graduated course covering a period of 3 years be developed.
2. That scholarships be granted to men who have attended at least one session of this type of school; 32 conference having 105

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We have this year established a professorship in Wiley College, where 400 Texas young people are enrolled. This professorship is stressing the importance of a program of religious education for the rural church and urging the student body who have had the better contacts of the college to spend much of their vacation period in their local churches endeavoring to set up among their people a better standard of things.

Migration and the Rural South

Probably no phase of Negro life attracts as much of the public attention as his tremendous movement northward. Social agencies and churches of all denominations have given considerable attention to the well being of the migrant in his new environment but the effect of this movement on those who did not leave the south and how the church can help at this point has not been a subject for general discussion. A discussion that does not properly appraise social and economic values in the rural south out of which most of the migrants come, will be faulty, for be it remembered that for every person who migrated a host of near friends and relatives remained because they could not for one reason or another leave and probably a vast majority of them will always remain where they are. But conditions in the south that gave rise to this movement must not be overlooked. Three out of every four Negro farmers in 1920, were either croppers, share tenants or cash tenants. Their families are usually scattered over the plantations and farms and usually live in cabins of one room and a "Leaner kitchen." The average annual returns to the Negro tenant farmer in one county in Georgia in 1923, was estimated at less than $225. This is a fair estimate for the South. The public schools in the majority of such districts usually ungraded, are from three to six months. Life is made hard by conditions growing out of inadequate nourishment, unsanitary living conditions, discriminations and sometimes base unfairness in social, economic and educational matters. These conditions and the fact that most of these people are hearing from their friends who have improved themselves by moving from the south, put on the leader in the south today a kind of responsibility, for which the average minister is not prepared, however much he can preach. Under conditions of this kind the unrest of a people cannot be assuaged by a hallelujah pulpit. Race relationships must be bettered and some of the finer things of life brought in. (A few radios installed in some backwoods communities would be real service to the people.) The Board of Home Missions and Church Extension has approached this situation with a constructive program. The development of summer schools for rural pastors is unquestionably the most substantial contribution the church has made to the small town and open country sections of the south. Pastors are taught rural economics and leadership, which embrace home gardening, marketing, health, recreation, a program of religious education, all of which is aimed at the rounding out of a program suited to the communities they serve.

Institutes in Rural Communities

Equipping the rural pastor for leadership through Summer Schools is the outstanding contribution of Methodist Episcopal Church to the continuance of these schools and we urgently ask that ample provision be made for the maintenance of at least two schools for the training of rural pastors during 1925. In connection with these schools we suggest the following:

1. That a graduated course covering a period of 3 years be developed.
2. That scholarships be granted to men who have some type of regular social, recreational and community betterment service operated at least twice each week from the church center. The wonderful results achieved during the last quadrennium are the basis of our argument for the continuance of these schools and we urgently ask that ample provision be made for the maintenance of at least two schools for the training of rural pastors during 1925. In connection with these schools we suggest the following:

conference having 105 60 of the ministers ne session of a summer

have attended at least one se

M.E.

will in all probability put in 3 years of training in one of these schools.

3. That each man before leaving the school be asked to indicate what special type of work he proposes to develop in his community immediately following his return. The idea being that he will be prompted to specialize in some one or two things, for example, recreation, health, graded Sunday School, etc.

4. The Department of Rural Work through the Bureau of Negro Work supply each man with carefully prepared report sheets upon which he may make a periodical report to the Bureau of Negro work.

If the above be carried out the Department of Rural Work, through the Bureau of Negro Work is to render advisory service to the student pastors at frequent intervals during the year.

Church — 1924

M.E.

NEGRO METHODISTS MEET HERE FEB. 6

State Conference Will Include Laymen's Organizations.

Rev. Calvin S. Stanley and the officers of the Wesley Methodist Episcopal church, negro, Liberty street near Poydras, announced Saturday that the Louisiana annual conference, the Lay Electorial conference, composed of laymen representing the several churches of the state, the Laymen's Association, and the several women's auxiliaries, of the Methodist Episcopal church, will convene here February 6.

Bishop R. E. Jones will preside. Rev. A. W. Brazier is president of the Laymen's Association, and the Electorial college will elect its president as well as four representatives to the general conference to meet in Springfield, Mass., in May. The ministers will elect four of their number also.

Rev. Stanley has invited other Methodist denominations, Baptists and others to attend the sessions.

Bishop C. M. Mead, white, of the Denver, Colo., area, will address the conference on "Fredrick Douglas, the Bronz American."

Among others who will speak are: Wednesday night, February 6, Dr. P. V. Maveety, of Cincinnati, O., who represents the board of education for negroes; Dr. F. H. Butler, of Philadelphia, Pa., of the Epworth League board; Dr. W. M. Jones of Montgomery, Ala., of the board of Sunday schools; Thursday night, February 7, Dr. L. H. King, of the Southwestern Christian Advocate; Dr. J. N. C. Croggins, of Washington, D. C., of the board of temperance and public morals.

GOING TO THE GENERAL CONFERENCE—WHAT WILL WE DO?

Birmingham Reporter

Going to the General Conference of Methodist Bodies to assemble next May is on the minds of many thousands of people throughout America. The General Conference, of the Methodist Churches, is no new idea. It has been practiced, even among Negro people, for a long time, and many of the visitors, and delegates are acquainted with the practices and rule of procedure. The bodies meeting in May will be composed of many old members as well as quite a few new recruits.

There is much that these bodies may do. It may not be laws we need, or a surplus of officers, but we could set in motion a plan to execute the laws from top to bottom, as is outlined in our disciplines, or governing codes, of Methodist Churches. We can exact a service from the several officers, and put in motion such boards as will function and become accountable to authority, both in the General Conference and at intervals of the General Conference. The General Conference cannot afford to assemble, and disband, without having a perfect and definite understanding as to the position of each officer from the layman in the ranks to the highest of all—the bishop. And none should be more ready to execute the laws, and obey them, than those men who are robed with episcopal honor.

At least two of our Methodist bodies are expecting a raise in taxes, and maybe double to what it is now. This may be necessary, and if so, should be passed. But, to make such a law effectvie proper precautions and necessary deliberation must be had.

4-26-24

Whatever else may be done for the perpetuation and safe government of the church the minister must of necessity give more consideration, and position to the laymen of the church. After all the layman is the church. And without the layman, whose interest is turned towards the growth and prosperity of the church, the minister would be almost without support and protection. The layman is becoming more intelligent. more concerned in the church, and wants to see it progress, and succeed. He believes his experience and ability, intellectual, moral and financial, can blend with the spiritual leadership of the church, and with such connection the organization may double its strides to Christianize and civilize humanity.

Greater problems confront the world today. And greater problems confront the church. Both the world and the church are calling for talented men. Strong men, worthy men, Christian men, men that stand foursquare, respected, and honored by all race groups, as worthy, fit and prepared, for leadership.

The church will do well to guide itself upon the call for honesty, and fair play.

The General Conferences must elect some officers, and some of them must elect bishops. This is necessary, and should be done. Officers should be elected because of who they are and what they represent. They should be placed in office, because of their worth to the church, for their devotion to God and man. We can make a wonderful record in our general meeting. We can stifle our progress, we can hinder our cause.

We are going to the General Conference—what will we do?

Let us pray that God will have a chance, that consecrated hearts, and minds of soberness and clearness will exercise at our general meeting. The Negro, more than all other races, must use common sense, honesty, and loyalty to the cause of righteousness. He cannot flitter his time away in passionate, and unholy eloquence, to disturb and persuade the less thoughtful always found among the common ranks. The scientific trickster and his experienced maneuvering is sometimes found in the higher ups. It is the business of every man and institution of acceptable character to condemn these crooks, and grafters at every stage and turn of the road. The worthwhile efforts, and worthy programs, are hindered many times because of the mercilessness and ill-practices of the skunks who have decided not to work.

A few days ago some very good Negro people were robbed and their money, jewelry and house effects were taken from them. They were Negroes. They have not been apprehended. They are aloose on the public, and every man of us, every home, should keep a watchful eye and exercise that precaution, and God-given liberty of self defense. No man should be robbed, and undergo such humiliation unless he is forced to and that at the peril of his own life.

We can aid the officers greatly, if we have these crooks and schemers understand that we are up to exposing them, and prepare to do so by physical means, as well as by making the report to the officers of the law. We would be foolish to know that a man is robbing our neighbor, or robbing us, and not put a necessary halt and one that will hold back for a long time his kind.

Plan for Methodist Union Stirs Up Warm Discussion

Perpetuates Northern Trespass, One Bishop Declares.

BY HENRY H. AHRENS

The question of the unification of the Methodist Episcopal church and the Methodist Episcopal Church, South, is arousing widespread interest throughout the country and recently several of the bishops of the Methodist Episcopal Church, South, have published their views in favor of or against the proposed plan of unification. The most recent articles come from the pens of Bishop W. N. Ainsworth, in charge of the Mississippi and North Mississippi conferences and Bishop E. D. Mouzon of Nashville, Tenn. The former bitterly opposes the present plan while the latter heartily endorses it.

Picayune 6-8-24

In his article addressed to The Times-Picayune bearing the caption "Methodist Union—Which Way?" among other things Bishop Ainsworth says:

"The plan does not unite and gives no assurance that it ever will. It fails to meet the primary demand out of which all desire for unification comes, i. e., that these two churches, identical in doctrine and substantially the same in policy, should not build altar against altar and waste their men and money in competitive enterprises. It does not stop this.

"It ordains in the very beginning that the loose union, under a name yet to be selected, shall have two jurisdictions identical with the two churches as they now exist. The plan does not do away with a single conference, church, or mission that the Northern church has in the South, but specifically ordains that all such shall be in the Northern jurisdiction, which will penetrate the heart and almost every part of the Southern jurisdiction.

Separation Plan Violated.

"The plan will perpetuate the Northern church in the South and legalize their occupancy of territory where they are now trespassers. Somebody says at once, 'don't bring up ancient history; let the dead past bury its dead.' People who ignore their history, if it be honorable (and ours is), will be unworthy of a future. The Northern church has penetrated the heart of the South with its work in direct violation of the 'Plan of Separation.' That plan, adopted by all but a unanimous vote, declared 'All the societies, stations and conferences adhering to the church in the South by a vote of the majority of the members of said societies, stations and conferences shall remain under the unmolested pastoral care of the Southern church and the ministers of the Methodist Episcopal Church (North) shall in no wise attempt to organize churches or societies in the limits of the church South, nor shall they attempt to exercise any pastoral oversight therein—interior charges shall in all cases be left to the care of that church within whose territory they are situated.'

"The conferences South of the Ohio and Potomac rivers adhered to the Southern church under this division. It needs no argument after this explicit statement from the record to prove that every conference and church that has been set up by Northern Methodism in the South is here in violation of a plain compact. They are here and are still being organized—a new one was organized in Tampa last month, where we already have twelve—and they may be here forever, but I cannot consent to any action that will change their status from that of illegal intruders and validate their occupancy or of what is our rightful ground.

Negroes Would Be Admitted.

"The plan admits negroes into various councils of the church in a way that will not be approved in the South. Nearly a hundred negroes are now in the Northern General Conference and will remain in a similar proportion under the new arrangement. Two negro bishops now sit in exact parity with the rest in the Northern group and preside over the

body in turn and have presided over the general conference.

"The Northern church grants license to preach to women and ordains them, as deacons and elders, in the local ranks. Effort was made at the recent general conference to admit them to membership in the annual conferences as itinerant preachers and this seems to have been denied on the ground of its possible effect on unification. There is nothing now to prevent their appointment in that church as supply pastors and the natural evolution will be to admit them as traveling preachers. I do not believe Southern Methodists want this or can admit it without hurt to our work.

"Some day we will get a plan that will unite and will neither dishonor our history nor jeapardize our future. This plan does both."

Bishop Mouzon Favors Plan.

Bishop Edwin D. Mouzon, who for many years has been one of the strongest advocates of the unification of the two churches, sends The Times-Picayune the following for publication:

"In a recent interview given the public press, my distinguished colleague, Bishop Warren A. Candler, writes as follows concerning the action of the General Conference of the Methodist Episcopal Church in approving the plan of unification of American Methodism:

"'The plan gives the Methodist Episcopal Church (North) so much advantage over our church that most naturally they leaped to seize the prize which they thought they saw in sight, apparently forgetting all other considerations.'

"This statement from the pen of our honored bishop does not result from a study of the plan. It has no relation to anything in the plan. It cannot be supported by one single argument. The plan itself, in its entire conception and design, is in direct contradiction and denial of the statement made by Bishop Candler.

"In Bishop Candler's opinion, Northern Methodists are not fit people for Southern Methodists to consider uniting with in the work of the Kingdom of God. He plainly says that they are not of the right 'spirit.' Well, unfortunately for the good bishop, he is out of harmony with his own church. The Methodist Episcopal church, South, speaking through three successive general conferences, has declared in favor of unification.

South Drew Up Proposal.

"The fact of the business is, Southern Methodists laid down certain conditions and these conditions have now been met. Here are the facts: The plan itself is in a peculiar sense a Southern plan. We ourselves said: 'The plan must first be approved by two-thirds of each commission voting separately.' It has been so approved. Then we said: 'Before we vote on it, the general conference of the Northern church must approve it by a two-thirds vote.' It has been approved by them by an almost unanimous vote. What if Southern Methodism should now back off, and quit, and fail? Then should we be put to shame before the Christian forces of America and of the world. And this shall not be!

"Very briefly, now, I wish to indicate what some of the essential features of the plan are:

"'The General Conference of the United Church is to be a bi-cameral body, composed of the two general conferences sitting separately in the same auditorium and voting separately. And no measure can be passed by the Northern jurisdiction without the approval of the Southern jurisdiction.'

"That the Methodist Episcopal church, with two million more members than the Southern church, should be willing to such an arrangement is the most magnanimous thing in the history of such negotiations. And yet we are told, 'They leaped to seize a prize'; and, 'This plan will enable them to carry out their scheme of disintegration and absorption'! The fact of the business is our Northern brethren say to us in effect: 'So fully do we trust you that we leave it to you to saw what our larger body shall do in all matters that touch the work of connectional Methodism.'

"Having been for three quadrenniums a member of the commissions on unification, and knowing perfectly well what went on in the meetings of the commission, I may be pardoned for letting out a secret. The plan which is now before the two churches is, as a matter of fact, a Southern plan. The essential principles contained in it were suggested by the Southern members of the joint commission. If we reject this plan, we will reject our own plan of unification.

Eliminates Shameful Waste.

"According to our plan of unification, the Episcopal oversight of the work in the two jurisdictions remains precisely as it now is without any change whatsoever, so far as local administration is concerned. I now call attention to the greatest advantage to be derived from the unification of Methodism, namely, the stopping of the present sinful waste of men and money in that part of the country where the two Methodisms overlap.

"Unification means little to Methodists living in New England, so far as its immediate effect on them as individuals is concerned. The average Methodist living in Georgia does not every day face the folly and shame of wasting men and spiritual energies in duplication and competition. But Methodists in Missouri and Oklahoma and Kentucky and West Virginia and where the Holston conference of the Southern church and the Holston conference of the Northern church work side by side, not to speak of the Far West—these Methodists have had enough of that sort of thing. And they are not going to put up with it any longer for the simple reason that they are people of sound business sense. I am profoundly convinced that in all these sections of the country, a divided Methodism is a sin. It can no longer be justified either before man or before God.

"It is only official pressure that has kept the two Methodisms apart for so many years. Our people are not going to be held back any longer. Some of them have already spoken. Presently we shall hear the others. And they will speak with a voice which will make itself heard."

WHITE BISHOPS OPPOSED TO NEGRO REUNION

Atlanta, Ga., June 28.—Declaring that the "plan proposes a relation to the Negro not best for him and not possible for us," Bishops Warren A. Candler, Collins Denny, U. W. A. Darlington, W. H. Ainsworth, and James E. Dickey, all white and of the Methodist Episcopal Church, South, went on record here as opposing absolutely reunion by the Southern Methodists with the Northern Branch, because of the resulting association with Negro Methodists.

The statement declared that the plan "calls for the acceptance by our people of two Negro bishops. We object to this plan because it denudes the annual conference of their powers. Our brethern have never been willing and they ought never to be willing to turn over their rights and duties to the general conference."

The question of combination of these two great branches of the Methodists has been the cause of much upheaval among them recently and no definite decision has yet been reached in the matter.

Church—1924. M.E.

OUR CHANGED MACHINERY

Every four years our Church makes momentous changes in its machinery and in the personnel that must manage that machinery. The recent General Conference followed this well established policy. It is therefore the part of wisdom and loyalty for every member of the Methodist Episcopal Church to carefully note these changes and to set himself to studying their meaning as they affect his relationship to the Church and to his Christian task.

Something for Christian Advocates

6-12-24

No More Council of Boards of Benevolence

Most far-reaching of course, was the change in the Benevolent Plan of the Church. This was made necessary by the revolt of the mind of the Church from the "Board plan" so long in vogue, but in its particular form as adapted by the Des Moines General Conference.

The Council of Boards, derisively called the "Super Board", created at that time finally became the object of a groundswell of opposition. The causes alleged were: it was a Super-Board; it drew too many men into detached service; it belittled th ePastor; it was too unwieldly; it was too expensive, etc., etc. As a result, the General Conference abolished the Council of Boards, and the Committee on Conservation and Advance; and substituted for these two what will be known henceforth as **"The World Service Commission."** This commission consists of 65 members made up of a minister and a layman from each Episcopal Area in the United States, together with ten members at large, five Bishops, and one representative from each general division of the foreign field. On this Commission also there will be one advisory member each from the American Bible Society and the Board of Pensions and Relief formerly called the Board of Conference Claimants; two each from the Woman's Home and Foreign Missionary Societies: and the Secretaries of the Constituent Boards, hereafter designated.

Consolidated Boards

The Church-wide clamor for reduction of Benevolent Boards by consolidation resulted as follows:

1. **Board of Foreign Missions.**
2. **Board of Home Missions and Church Extension.**
3. **Board of Education, including,**
   - **(a) Education for White and Colored.**
   - **(b) Schools for deaconesses.**
   - **(c) All Sunday School work.**
   - **(d) All Epworth League work.**
4. **Board of Hospitals and Homes and Deaconess work.**
5. **Board of Temperance Prohibition and Public Welfare.**
6. **Board of Pensions and Relief.**

The above newly constituted plan of Benevolences will be manned by the following Secretaries of Constituent Boards:

1. **Board of Foreign Missions; Secretaries, Ralph E. Diffendorfer and John E. Edwards.**
2. **Board of Home Missions and Church Extension; Secretary, D. D. Forsyth.**
3. **Board of Education; Secretary, F. D. Bovard.**
4. **Board of Hospitals and Homes; Secretary, N. C. Davis.**
5. **Board of Temperance, etc., Secretary, Clarence T. Wilson.**
6. **Board of Pensions and Relief; Secretary, J. B. Hingeley.**

Area Secretaries

In order to facilitate the raising of benevolences, it is provided that there shall be a **World Service Council** in each Area, one in each Conference, one in each District, and one in each local Church. Because it was thought that it was a rather unnecessarily expensive arrangement, the Area Secretaryship was made optional with each area, provision being made as follows: "Each Area shall determine whether it desires an Area Secretary and if one is desired he shall be supported by the Area in such manner as it may devise."

A New Colored Area

In order to conserve the interests of our Methodism in the territory where so many of our people are going from the South, another Episcopal Area was created and headquarters established at Covington, Kentucky, just across the river from Cincinnati. This location was thought best because of our Publishing and other interests grouped at Cincinnati. The new Episcopal residence, called the Covington Area, will be under the General Superintendency of Bishop Matthew W. Clair, who during the last quadrennium was at Monrovia, Liberia, Africa. Bishop Clair's ripe experience as long time Pastor and District Superintendent in the border Conferences in the home field together with his years of distinguished Missionary service in Africa admirably adapt him for splendid leadership and generally anticipated achievement in his new residence in the Covington Area. Embraced within his Area are the Lincoln, Liberia, Little Rock, Lexington, and Central Missouri Conferences, Even before leaving the Springfield Conference the Bishop had called together such leading men and women of his territory as were present at the Conference, and steps were taken toward organization for a quadrennium of marked success.

Publishing Interests

Much of the concern of the Conference found its basis in the situation existing in the Publishing Department of the Church. Since the death of the late Dr. E. R. Graham, several years ago, only two Publishing Agents have been conducting these interests, whereas according to one interpretation of the law of the Church there should have been three. Chairman Conner of the Book Committee, though overruled by the majority of its members, strongly contended for three. The question did not concern the efficiency of the two; it was merely a legal question as to the technical number required. The controversy was referred to the General Conference for settlement. Which body avoided the controversial side of the argument and elected three Publishing Agents; thus by indirection at least, giving its sanction to Chairman Conner's interpretation. Dr. John H. Race, who, as Senior Agent, had so successfully conducted affairs, with the able association of Mr. R. H. Hughes during three years, was, by a large vote, re-elected as Publishing Agent, and assigned by the Book Committee to the New York House. The Conference elected the Rev. Dr. G. C. Douglass and Prof. O. G. Markham as the other two Publishing Agents. Dr. Douglas was assigned, by the Book Committee to Cincinnatti and Prof. Markham to Chicago. Much of the splendid entertainment given the delegates to the Conference was due to the Christian courtesy of Dr. Douglas who was Chairman of the General Conference Commission on Entertainment.

In keeping with re-organization of the Church on Area lines, instead of on former General Conference District lines, the Book Committee is now differently constituted; there being now on this Committee one representative from each Episcopal Area. President M. S. Davage from the New Orleans Area, in point of seniority of membership on the Committee, is its ranking colored member, with Principal T. H. Kiah of the Philadelphia Area next. The Atlanta Area is represented on the Committee by Dr. J. H. Todd of Florida Conference and the Washington Area by Dr. M. I. Navlor of Washington Conference.

The status of the Advocates remains about as it was excepting that each Advocate will carry a quantity of uniform, not syndicated, matter. The purpose of the Church being gradually to work toward a National Methodist Christian Advocate giving to the world.

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with unified voice, a composite and epitomized interpretation of Methodist thought, polity and experience together with a survey and resume of the world field of men, religion, and things. A new editor, known as a Research Editor, was elected to mann this new feature. As a worthy and competent incumbent of this office. Dr. Halford E. Luccock was elected. He is son of the late Bishop Luccock and was up to the time of his election, Church Publicity Agent. Dr. Luccock is one of the Church's most versatile writers, pleasing and prolific, discriminating and effective in style; and his messages and contributions will be eagerly sought and followed.

Readjustments in Areas

It will be noted that among our colored group, several important changes were made in Area boundaries and in supervision. Bishop Robert E. Jones was continued for another quadrennium as General Superintendent of the New Orleans Area where he did such successful work during the previous quadrennium. To this progressive Area has been added the Tennessee Conference, making a total of seven Conferences in this Area.

The Chattanooga Area, manned for eight successive years by Bishop Bristol who took such a helpful and friendly interest in our group, is to have for the next four years, the vigorous and sagacious leadership of Bishop W. P. Thirkield. Only by reason of automatic retirement on account of age was Bishop Bristol given up by the Area. For this

OUR CHANGED MACHINERY
(Continued from Page 2.)

Area, constituted as it is, Bishop Thirkield by training, experience, and spirit, is uniquely adapted to bring about large results for the Kingdom.

Bishop Berry continues to direct and build up our colored work in common with all the work of the Philadelphia Area. Under him the Delaware Conference is making remarkable strides which the new quadrennium will enhance. Bishop W. F. McDowell and the great Washington Conference continue in happy wedlock. Prosperity characterizes all phases of this Conference's history under Bishop McDowell's superintendency with brighter and more promising prospects for the next four years. 6-12-24

Atlanta Area remains intact with the return of Bishop Richardson to its headship. Its representatives white anl colored went to General Conference instructed to bring Bishop Richardson back or not return themselves; and they "brought back the bacon." So had the Bishop impressed his leadership and love on his Area that the constituency regard him as a necessity to the progress of the Area.

Other changes and important legislation will be noted by us from time to time.

Church – 1924. General.

Statistics of the Churches in 1923

Gains and Losses of Members, Ministers, and Churches

(Embraces the United States only; not Foreign Missions)

Denomination.	Ministers.	Chs.	Communicants.	Gains in 1923. Min.	Chs.	Com.
Adventists, 5 bodies	1,477	2,940	139,348	*d*185	9	71
Assemblies of God (new)	1,234	1,069	70,000	200	69	10,000
Baptists:						
Northern (*a*)	8,345	8,540	1,309,407	30	21	24,643
Southern (*a*)	17,062	28,204	3,519,921	272	285	153,710
National (Colored) (*a*)	19,499	21,473	3,147,684	.....	.....	10,524
Other Baptist bodies	4,719	4,930	260,009	*d*32	62	3,643
Total Baptists, 14 bodies	49,625	63,147	8,237,021	270	368	192,520
Brethren (Dunkard), 4 bodies	3,738	1,309	142,695	19	5	210
Brethren (Plymouth), 6 bodies (*c*)	.....	458	13,244	.....	.....	.....
Brethren (River), 3 bodies (*c*)	204	122	5,962	.....	.....	.....
Buddhist Japanese Temples (*c*)	34	12	5,639	.....	.....	.....
Catholic Apostolic, 2 bodies (*c*)	13	13	2,768	.....	.....	.....
Catholic Eastern Orthodox, 9 bodies	663	641	647,450	157	126	21,506
Catholic Western, 3 bodies	23,168	17,613	15,750,260	485	442	138,316
Christadelphians	.....	77	3,940	.....	1	50
Christian Church	1,179	1,134	103,091	280	26	2,657
Christian Union	375	322	17,200	5	.....	300
Church of Christ Scientist	3,656	1,828	.....	78	39	.....
Church of God and Saints of Christ (Colored) (*c*)	101	94	3,311	.....	.....	.....
Churches of God (Winebrenner)	406	463	26,553	*d*1	7	181
Churches of God General Assembly	923	666	21,076	.....	.....	.....
Churches of the Living God (Colored), 3 bodies	125	130	3,500	.....	.....	500
Churches of New Jerusalem, 2 bodies	90	101	7,073	*d*91	*d*1	7
Church of the Nazarene	2,131	1,300	50,721	119	90	2,779
Communistic Societies, 2 bodies	.....	13	1,784	.....	.....	.....
Congregational Churches	5,620	5,826	867,633	.....	.....	*b*9,787
Disciples of Christ, 2 bodies	8,587	14,248	1,621,203	222	81	68,490
Evangelical Church, 22 bodies	3,705	3,809	539,531	455	*d*192	*d*6,560
Friends, 4 bodies	1,361	943	116,110	*d*13	*d*70	*d*1,973
Jewish Congregations	721	1,901	357,135	.....	.....	.....
Latter-Day Saints, 2 bodies	8,641	1,740	607,815	*d*49	19	20,245
Lutherans, 18 bodies	10,264	15,473	2,465,841	192	1,363	22,825
Scandinavian Evangelical, 2 bodies	601	542	42,152	65	.....	5,350
Mennonites, 12 bodies	1,511	961	82,639	*d*99	*d*8	*d*2,393
Methodists:						
Methodist Episcopal	18,810	26,846	4,383,100	28	9	33,635
Union American Methodist Episcopal (Colored)	253	287	20,550	6	2	26
African Methodist Episcopal	6,550	6,900	651,760	.....	.....	.....
African Methodist Episcopal Zion	3,460	3,442	490,000	.....	.....	.....
African Union Methodist Protestant	675	650	22,000	.....	.....	.....
Methodist Protestant	1,356	2,379	190,275	.....	.....	4,000
Wesleyan Methodist	666	675	20,565	.....	.....	*d*435
Methodist Episcopal, South	7,783	17,282	2,422,924	88	350	60,326
Congregational Methodist	487	357	21,050	*d*13	2	50
New Congregational Methodist (*c*)	27	24	1,256	.....	.....	.....
Reformed Zion Union Apostolic (Colored)	48	61	8,500	*d*2	1	500
Colored Methodist Episcopal	2,601	3,511	338,907	*d*10	*d*16	*d*12,497
Primitive Methodist	81	92	10,124	1	.....	174
Free Methodist	1,589	1,177	39,553	78	77	1,468
Reformed Methodist Union Episcopal (Colored)	48	25	2,272	*d*5	*d*5	436
Total Methodists, 15 bodies	44,434	63,708	8,662,838	171	402	87,683
Moravian, 2 bodies	154	157	25,998	7	1	744
Nonsectarian Bible Faith Churches	93	97	4,850	42	36	1,661
Pentecostal Churches, 3 bodies	990	605	16,279	.....	.....	.....
Presbyterians:						
Presbyterian U. S. A. (Northern)	9,859	9,562	1,762,248	26	*d*3	41,710
Cumberland	776	1,244	65,469	2	*d*29	44
Cumberland Presbyterian (Colored) (*c*)	430	136	13,077	.....	.....	.....
United Presbyterian	957	924	164,996	*d*2	*d*5	2,216
Presbyterian U. S. (Southern)	2,092	3,519	428,292	36	27	16,467
Associate	5	11	450	.....	.....	80
Associate Synod (South)	108	138	17,424	*d*18	7	592
Reformed Synod	124	101	7,351	.....	*d*2	*d*69
Reformed General Synod	15	13	3,250	2	.....	250
Total Presbyterians, 9 bodies	14,366	15,648	2,462,557	46	*d*5	61,290
Protestant Episcopal, 2 bodies	5,818	7,827	1,140,076	41	8	10,463
Reformed, 3 bodies	2,320	2,743	532,700	70	30	10,539
Salvation Army	4,090	1,325	58,558	150	63	6,267
American Rescue Workers	350	120	4,526	60	30	1,000
Schwenkfelders	6	7	1,395	.....	.....	18
Social Brethren	13	18	1,000	3	*d*1	50
Society for Ethical Culture	12	7	3,000	1	.....	*d*210
Spiritualists	600	680	56,640	100	80	6,640
Temple Society (*c*)	2	2	260	.....	.....	.....
Unitarians	476	440	*f*71,110	*d*16	*d*8	.....
United Brethren, 2 bodies	2,169	3,685	394,563	*d*40	58	8,702
Universalists	575	651	*g*59,650	*d*45	*d*199	.....
Independent Congregations	267	879	48,673	.....	.....	.....
Grand total for 1923	206,843	237,404	45,457,366	2,733	2,884	680,015
Grand total for 1922	204,110	234,520	44,777,351	5,667	*d*1,603	797,565

(*a*) In part estimated. (*b*) Estimated increase for 1923. (*c*) Census of 1916. (*d*) Decrease. (*f*) Canvass f members still incomplete. (*g*) Members and adherents, 92,365.

—H. K. Carroll, in the Christian Herald.

I. B. S. A. CONCLAVE IN COLUMBUS, OHIO DRAWS 400 NEGROES

Thomas E. Banks Tells Of Increased Interest Among Negroes in The Work

Nearly 400 of the 20,000 delegates and visitors attending the annual conference of the International Bible Students' Association are Negroes. The colored delegates, like those of the whites, come from not only all parts of the country, but also from other sections of the country.

The convention divided into different language groups in order to facilitate the work of instruction, the English speaking Negroes meeting with the other English speaking people in the largest group. A special meeting of the colored group was held Friday morning on the Fair Grounds. This was called to better acquaint the members with one another and to consider whatever special problems that might arise. Thomas E. Banks, national secretary and director for the colored branches, addressed the meeting.

Mr. Banks, whose headquarters are in Brooklyn, spoke of the increased interest among Negroes in the work and teachings of the I. B. S. A. Last year there were 300 colored delegates at the convention. There are many more this years, he said.

Mr. Banks has been an active member of the association for 24 years and has visited most of the states in the country in the interest of the work.

SUNDAY SCHOOL CONVENTION TOUR

By Jas. W. Eichelberger, Jr.

Aboard S. S. Cameronia, June 14, 1924.—American delegates to the World Sunday School Convention sailed on two specially chartered ships—Cameronia from New York and Marloch from Montreal—on June 7th. Four hundred thirty-five constitute the party on the Cameronia and one hundred twenty-six on the Marloch. There are four delegates of our group on the Cameronia—Mrs. Jennie E. Lewis of Chicago, Ill., District Superintendent of Sunday Schools of the East Chicago District representing the A. M. E. Church; Dr. C. C. Johnson, of Aiken, S. C., Grand Master of F. and A. M. of South Carolina Jurisdiction representing the National Baptists (Union); Miss Sarah J. Jenifer of Washington, D. C., and the writer representing the A. M. E. Zion Church.

THE EDUCATION OF THE NEGRO MINISTER

The most neglected part of professional education in America is that of the Negro ministry. Less than 100 well trained young colored men graduated from the theological seminaries last year, and took degrees in theology. There are more than 50,000 Negro ministers in America. There enter the Negro ministry over 3,000 new recruits each year. These Negro ministers preach to 5,000,000 colored people each week. They touch more Negroes than any other social or charitable institution in the country. They touch more than the public schools.

It is unfortunate that the number of ministers who are trained is exceedingly small as compared with the number that need training. The latest reports published in the Negro Year Book show that the following Negroes were in theological seminaries in this country:

Name of Institution:	
Theo. School, Shaw University	.....
Theo. Dept., Biddle University	.....
Talladega Theological Seminary	.....
Theological Dept., Selma University	.....
Stillman Institute	.....
Phelps Hall Bible Training School	.....
Gammon Theological Training School	.....
Divinity School, Morehouse College	.....
Turner Theo. Seminary, Morris Brown Univ	
Theological Dept., Howard University	.....
Theological Training Dept., Nat. Tr. School.	
Immanuel Lut. Col. and Theo. Seminary	...
Theological Dept., Livingstone College	....
Payne Theological Seminary, Wilberforce	.
Theological Dept., Lincoln University	.....
Theological Dept., Allen University	.....
Divinity School, Benedict College	.....
Theo. Dept., Va. Theo. Sem. & College	...
Theological Dept., Virginia Union University	

Bishop Payne Divinity School	Non-Sectarian	...	...
Theological Dept., Shorter College	M. E.	...	114
Theological Dept., State University, Ky.	Baptist	4	42
Theological Dept., Roger Williams University	A. M. E.	9	30
Theological Dept., Bishop College	Non-Sectarian	27	...
Theological Dept., Sam Houston College	Non-Sectarian	5	9
Theological Dept., Paul Quinn College	Lutheran	...	5
Theological Dept., Texas College	A. M. E. Zion	...	...
Theological Dept., Lane College	A. M. E.	22	19
Theological Dept., Edward Waters	Presbyterian	10	13
Theological Dept., Payne University	A. M. E.	...	...
Theological Dept., Mississippi Indus. College	Baptist	2	19
Theological Dept., Kittrell College	Baptist	94	34
Theological Dept., Jackson College	Baptist	27	15
Theological Dept., Conroe College	P. E.	9	...
Theological Dept., Western University	A. M. E.	17	15
National Baptist Training School	Baptist	2	32
	Baptist	9	32
	Baptist	3	24
	M. E.	...	...
	A. M. E.	3	12
	C. M. E.	10	15
	C. M. E.	...	32
	A. M. E.	...	33
	C. M. E.	1	...
	C. M. E.	...	18
	A. M. E.	...	...
	Baptist	...	...
	Baptist	10	...
	A. M. E.	...	10
	Baptist	...	...
Totals		293	617

*Students in Degree Courses. †Students in English Course.

Only 910 students are reported as registered in the 36 theological seminaries. If those studying in the northern seminaries are added the number will hardly reach 1,000. Only two institutions had over 100 students and only one other had as many as 50 students. The others had as low as five students, and from their numbers it is not to be premised that their faculties and equipment are very inspiring, or that they will draw students of a highly intellectual sort. Of the 910 students only 293 or much less than one-third are in the regular courses leading to a degree. When we consider that some of these schools give a degree to a student when he enters the theological course with only preparatory work enough to enter a high school, you will see that the great mass of the theological students must be below the eighth grade in their preparation. If this is true of the students what have we to expect of those who do not take a theological course.

My own observation is that the average man who enters the ministry has not been as high as the sixth grade in a well established public school.

There are probably not more than two or three well equipped seminaries in the country. Compared with schools for medicine and for scientific and agricultural training, the theological schools suffer. Indeed most of the so-called schools take only a part of the professors' time.

Denomination	*S. D. C.	†S. E. C.
Baptist	21	21
Presbyterian	...	...
Congregational	8	9
Baptist	...	...
Presbyterian	...	64

Now considering the fact that the Negro church is as strong as it is, and the further fact that it is today, more than ever, needed for the spiritual development of the people, and considering the fact that the intelligence of the Negroes is wonderfully increasing and illiteracy being decreased from 90 per cent at the time of the emancipation to less than 20 per cent today, and the fact that this growth in intelligence has made great changes in the Negroes' religious ideas, and is gradually changing their spiritual point of view, the necessity for thoroughly trained ministers is very apparent. The necessity of an equally well educated ministry is the only hope of this situation. The very position of the Negro church in America demands that it should have the best and most intelligent spiritual advice and that the most far-sighted ministers should lead them for many years to come.

7-31-24

I venture to state that if the Negroes make progress during the next fifty years proportionate to what they have made during the past fifty years in education and wealth and the Negro ministry improves no more than it has, the Negro church will lose its great influence for good. The educated Negro (now only loosely tied to the church) will be left to drift and the resultant moral and spiritual loss the race will suffer will greatly outweigh its intellectual and financial gains. One thing is true, whether we like it or not, and I know it is not popular to say it, and that is that an ignorant ministry cannot hold the race together spiritually, and with less than a hundred well trained men coming into our ranks each year the ministry cannot keep pace with the rest of the race.

The layman should be interested in this as well as the minister, for it is him and his children that need spiritual guidance. It is the future of his race that is at stake. The position of the Negroes today demands a race ministry. It will be a long time before the white ministers can properly minister to the spiritual needs of the Negro. We must furnish the ministers; we must prepare them. At present we are not meeting the demand by ten per cent.

The Christian Recorder

Church—1924. I General.

SEVEN HUNDRED IN FIELD TODAY FOR RELIGIOUS CENSUS

Workers Hope to Complete Survey of Entire White Population of Montgomery in Two Hours

EXPECT FULL REPORTS AT LENTEN SERVICES

Census Takers Will Enter Field at 2 O'clock This Afternoon in Ten Districts

Beginning this afternoon at 2 o'clock citizens of Montogmery interested in the spiritual welfare of the city will unite in a concerted effort to secure a religious census of the entire population within two hours.

During this time every home will be visited by workers and the denomination or religious preference of each white person will be tabulated and it is hoped by those conducting the canvass that full reports for some of the faiths or denominations will be compiled and read at the evening meetings held in celebration of Lent among the historical churches.

Promptly at 1:30 o'clock more than 700 workers will assemble at their respective district headquarters there to proceed to the designated section of the city and make a house to house canvass. Each corps of workers will be under direction of a district chairman.

Each worker may be identified by a small white ribbon to be worn upon the coat or waist of the visitor, bearing the words "Home Visitation". Following completion of the canvass the visitors will report to the main headquarters in the Sheppard building where cards will be asosrted and classified.

Every person interviewed will be requested to give his full name, address, faith or denomination, local church or synagogue attended or prefered and age if under 24. They will also be asked whether they are members of any church or not and whether they attend Sunday school and if they are permanent residents.

All Take Part.

The survey is the result of a movement of the ministers and church officials in the city of every faith and religion to secure an accurate barometer upon the spiritual atmosphere in Montgomery. Dr. Thomas Ellzey, one of the leaders in the campaign, declared Tuesday evening at a meeting when final plans were laid that there were at least two persons "outside the church" to every person inside.

At each home visited the workers will leave cards bearing the following invitation:

"We come today with a cordial invitation to you from every church, synagogue and Sunday school in this city. If you attend the services of your choice regularly, all extend greetings. If you do not, all join in a most earnest request that you do so. We wish to assure you a hearty welcome in behalf of all churches, synagogues and Sunday schools in this city."

District Heads.

Chairmen of districts and the meeting place of their respective workers assigned for each district, are as follows:

District No. 1: Rev. S. M. Baker, Fifth Avenue church, West End.

District No. 2: Miss Ida Moore, Methodist missions, North Montgomery.

District No. 3: Rev. D. Z. Wooley, Baptist church, Chisholm.

District No. 4. Rev. T. C. Cassady, Methodist Protestant church, Capitol Heights.

No .5: Rev. R. M. Andrews, Forest Avenue Methodist church.

No. 6. Rev. C. H. Bolton, Trinity Presbyterian church.

No. 7. Rev. F. M. Little, Perry Street Methodist church.

No. 8. Frank Moseley, Second Baptist church.

No. 9. G. O. Willis, St. John's parish house.

No. 10. Rev. F. M. Barnes, Clayton Street Methodist church.

No. 11, Dr. William B. Schwartz, Temple Beth-Or Synagogue.

WESTERN UNION BAPTIST ASS'N

REV. T. J. SMITH, MODERATOR DELIVERS ADDRESS

KINGDOM BUILDING AS SEEN BY A MISSIONARY BAPTIST PREACHER—ASKS FOR AS SISTANCE

THE MODERATOR'S ANNUAL ADDRESS TO THE WESTERN UNION BAPTIST ASSOCIATION XENIA, OHIO, JULY 30th, 1924.

To the officers, members and visitors of the Western Union Baptist Association, in the 52nd annual session assembled:

By providence of God we have been permitted to re-assemble in His Name at this place to hear reports of what has been done and to devise plans for the extension of his kingdom.

Many have been the changes that time has written in the history of the world since we last met. It requires no philosopher to discover that we are living in an age without a precedent in history. Even the ordinary mind can realize that this is a day of adventure and restlessness. The smashing of old records and the setting of new standards are the controlling impulses of human endeavor. The aeroplane has compressed the distance between the Atlantic and Pacific oceans into a single day's journey. The electric spark is racing with human thought in its speed around the world. The vaulted sky that was once nature's private chamber has now become a whispering gallery for the telephone and the arch of the heavens the universal switch-board for the radio. The progress of science is constantly discovering new elements and releasing forces hitherto unknown. The boundary line of human achievement is being extended in all the realms of human thought and action. The world is becoming so intoxicated over discoveries of science that we are caused to ask whether the soul is expanding in lofty ideals and altruism in proportion to the grasp of the mind upon material things.

In these stirring times, the church should ask itself the question "Whether or not that it is making the necessary study of conditions, preparing the adequate programs and utilizing the available forces to maintain its proper place among the agencies in the world that are moulding the character of individual lives and shaping the destinies of men?"

Every age has had its program, but history tells us that all of them have been failures that did not conform to the outline laid down in God's PLAN BOOK for the building of nations Egypt gave birth to science and civilization and nestled them in the bosom of the Nile, as off springs of her own genius, but because she built more of lifeless stone than of living souls her history is written in her ruins and after 4000 years instead of being the "Mecca" of learning and inspiration. she is the "Quarry" from which archeologists are seeking the relics of the greatness that has been.

Empires have been built, played their part in the drama of international life and passed away, leaving behind them records of failure and misgovernment but the kingdom set up in the hearts of men by the "MAN OF GALILEE" was destined to stand till time recoils into the bosom of eternity from whence it came. It is the duty then of the church to assume the task of making the kingdoms of this world the kingdoms of our Lord and his Christ.

The great problem of the church is to discover its mission in the world and to demonstrate the truth of the prophecy which proclaimed that the spiritual kingdom will stand forever and never suffer at the hands of those whose god is mammon.

The assembling of such bodies as ours should no longer be an ecclesiastical outing but a conference on ways and means for promoting kingdom interest. No greater question arise in legislative halls, state or nation than do in religious bodies of the present day neither do international questions eclipse those of religion in significance Secular bodies have to deal with human rights in social relationships, but the church and group of churches have to deal not only with the principles that should regulate human society, socially, industrially, intellectually, and morally, but with the plans and principles upon which eternal life depends. The great task of the church is the winning and culture of human souls.

The church has ever had its problems. Each age has had its particular task in rightly dividing the word of truth. The being and personality of Jesus is no new question to the student of church history. Though the question has rested for many years, our modernist friends are reviving it with harmful efforts upon those who are inclined toward too liberal interpretation of the scriptures. The present day church has its problems within instead of without for the men who cast the greatest suspicion on the authenticity of the Bible claim to be defenders of the faith. The persons who would destroy faith in the being of God and the inspiration of the Bible are not avowed infidels, but those who teach in our seminaries, write our theologies, our Sunday School Commentaries, teach in our schools and preach in our pulpits.

Our problem today is the reputation of the argument against the Mosaic record of creation, the previously accepted message of inspired men, the divinity of Jesus, his atoning death, the resurrection and future judgment.

The minister of today cannot settle these questions in the mind of inquiring youth by simply ignoring them, but must give a reason for the hope that is in him, even to the student of science who is open to the persuasion of divine truth. Secular and scientific writers have invaded the field of theology and are attempting to explain the being, nature and purposes of God through science rather than from the Bible, which we believe is God's truth, revealed to man. The dangers lie in the fact that they do not openly deny that the Bible is the expression of the divine mind through man to man but they mis-interpret and pervert its teachings. Unitarianism, Russelism, Materialism, Christian Science and Seventh Day Adventism are making disciples within our immediate congregations, some times on our official boards, in the teaching staff of our Sunday schools. It is to be regretted that many of our pastors are reading this heretical literature and because of the Bible quotations it contains and the choice language in which it is encouched preach it to their churches, least expecting that they, themselves are spreading doctrines that eventually lead their people to worship at strange shrines. No charge is brought against the ministery of this particular group but this word of warning is given because of the heresy that is at work in practically every community. Brethren, let us beware in the future, as to who furnishes the reading matter for our young people and the membership of our congregations.

The Problem of Church Organization.

This is an age of organization. The progress of the world is measured in part by the way in which it does things. Just as the water passing over the Niagara Falls for many years was unused in a mechanical way, so is there much power in our churches unused because of a lack of organization. It is said that everything in nature is profitable for something if we understand it, so must we know the source of power in our churches to make it vital in church activity. By organization we do not mean to overload the church with unworkable and superfluous organizations, but we mean such organization as will furnish every member

something to do in keeping with his taste and capacity, whether old or young, learned or unlearned. Each local church must be the judge of what organizations are needed. Our General Association is se tting a good example in organization for service.

The Church Program.

No reputable school today attempts to instruct students without some kind of course of study, which is an embodiment of what the student is expected to know at graduation, neither should a church continue to call people together from year to year without having some objective which when accomplished would result in better Christians and citizens. Among the things that should be considered should be a systematic study of the Scriptures, the elementary doctrines of the church, the relation of the church to the larger social life including recreations and amusements. The church will never fulfill the command of the Master in "TEACHING THEM TO OBSERVE ALL THINGS" so long as it surrenders all the intellectual training of its youth to other agencies, such as the Public School, Y. M. C. A. and community centers. These organizations have done much good work and are capable of being great supplements to the church but they can never take the place of the church in teaching the fundamentals of spiritual life. The church along with the home is responsible for the proper training of the youth in the teaching o the Master. The church program must include the development of the whole being of the youth. Physical mental and spiritual.

Unless the church gives more attention to its youth, by giving them a part in the activities of the worship and other activities, by keeping an open house through the week it must bear its share of the guilt for the lost lives among our young people.

The Problem of the Stranger Within Our Gates.

So long as our people were born, lived and died in the same locality and that largely in the rural districts, even the sociologists in his study, of society over looked us as a factor in American life and simply referred to us as that were once slaves and after emancipation made some progress in the purchase of homes and obtaining the rudiments of an education. Today the Negro is taking his place in the drama of life whether it be staged in the east, west, north or south; in the rural districts or metropolitan cities. Every section of this great country has become his habitat and as he comes into the various northern communities, seeking opportunities to labor at a living wage, better home environments and educational advantages for his children, the church should must assume its share in helping to adjust them to their new surroundings endeavor to administer to, their social and spiritual needs as well as industrial. The Y. M. C. A., the Y. W. C. A. Community Service and Urban League have done a splendid part by the people who have come north but they have not lessened the obligations of the church. Both the church and the new comer have often been too clannish. The church in many cases has been too reserved when it should have been hospitable to them; it has stood by with hands folded and seen them fall victims to vices in the various cities and then complained that the new comers have brought reproach upon the northern cities. Secular institutions have made a strenuous effort to Americanize the foreigner to such an extent that he will be able to pull his own weight in society. The church should like wise be on the alert to approach the new comers from the south and try to Christianize the unbeliever and cultivate the spiritual life of those already Christians. Too often have good Christian people, church officers, Sunday school teachers and even preachers come north and for the lack of early contact with the church become worldly, non-church goers, Sabbath desecrators, criminals and a reproach upon the fair name of Christianity, because the church took no active interest in them on their arrival. The church should be as active in trying to save them for God and humanity as the places of vice and questionable amusements are to drag them down. The church should open their doors to these new comers and they should come in and not remain out till sickness or misfortune bring them to the church for charity or till their spiritual life has been destroyed.

The Church and Law Enforcement.

The church of all institutions should take the lead in law enforcement. It can never excuse itself from its share in the crime of illicit manufacture and sale of liquor by meeting in religious meetings and conventions and passing some well worded resolutions and sending them to the associated press for publication. Respect for law should be taught in the Sunday school; in the Young People's department of the church; in the prayer service and preached from the pulpit. The Sunday theatre is a violation of the state law, but the civil authorities bring the charge against the church that when they attempt to enforce the law by closing it the church people come to the rescue of the theatre. The officials point out the fact that the church does not give the proper support in suppressing the manufacture and sale of liquor, but in many cases the offenders of the liquor laws are members of the church.

The church should stand out in the lime light for the enforcement of law and order, whether it be the enforcement of the franchise, the enjoyment of civil rights, the publishment of crime or the preservation of the sacredness of the Sabbath.

Our District Missionary or Supervisor of Religious Work.

We evidently need a field worker in our district. Since the withdrawal of the worker by the General Association, nothing has been done for the reason we did not think it wise to simply thrust a worker on the field without the knowledge, consent or assurance from the churches that such a worker would be properly supported. I believe that we need a strong field worker who is not only able to look after the work in neglected places in the district, but one who is able to help weak pastors in combatting the heresies of the community, to assist in organizing the forces of the church for efficient service, to be a source of inspiration to the young and to champion the cause of the denomination in whatever way that conditions demand. Such a worker must have ample support and it is not easy to secure such a person until the churches assume the responsibility for the financial support

As moderator, I hope something definite will be done at this meeting to releave this situation.

The Theological Seminary.

At the last session, in 1923, a committee was appointed to make a study of the wisdom of taking over the Seminary at present operated in Cincinnati by Dr. L. H. Ingraham. As I understand several conferences were held by this committee with the trustees and president of the school but nothing definite was done. Doubtless at this session the committee has some information to give or some definite recommendations to make regarding it.

Since the question of taking over the Seminary ha sbeen suggested. I have given some study to the question of attempting to operate a seminary in this district. I have approached the subject open minded in the light of the experience of other states and districts. It seems that the experience of all the denominations that have tried to operate seminaries has been that a religious school today must be strongly backed financially to succeed in competition with other institutions that are bidding for students. It should be remembered that even denominational loyalty does not bind students to a poor school when an excellent school of another denomination is in easy access. Strong courses of study, modern equipment, and able faculties cause students to ignore distance. They want the best opportunity possible in preparing for the battle of life where a premium is placed upon efficiency. Christian education in the future is to be one of the big enterprises and no school can hope to succeed unless it can offer what progressive students demand.

Our Summer School at Columbus.

Our summer school at Columbus from July 7th to 13th was a successful experiment. It emphasized what is possible to be done for those willing to make improvement in church efficiency The teachers were well prepared for the work assigned them and the student body appreciative of the efforts put forth to help them. It is hoped that our association will be more largely represented another year. It is our opinion that we would have furnished more students this year had the publicity been earlier and greater.

Our National Conventions.

It is not my purpose to say anything for or against either one of our great National Baptist Conventions, but will say that every church should function through one or the other. With which convention a church should function is a matter left to the choice of the individual church, but the main question is, function some where. Every church should be a part of a national program for kingdom building. The neutrality that some churches have maintained has had a paralytic effect upon the mission spirit in the church. The Great Commission is greater than either one of the conventions and the gospel should go to those who need it, regardless of which convention it goes through.

The Christian Home.

As Christians, we should be deeply interested in every organization and agency that tends to promote lofty ideals of life, but I am feeling that the one institution that is fundamental and at the same time often neglected in its importance is the home. The home is the bedrock of society. The nation can be no stronger than the homes which must furnish citizens to preserve civilization and spread Christianity. That home is most potent for the general good of society which is Christian in character as well as in name. I have no disposition to excuse the church from the part it should play in the development of the life of the youth and the regulation of the activities of men, but I am contending that the home must do its full duty to make civilization safe and Christianity effective in making the sentiments of the "MAN OF GALILEE" the law of the land. The high percentage of crime committed by the youth today is no compliment to the American homes. I think all will agree that there has been a relaxation of home restraints and discipline in the modern home. I feel that we can go a step further and say that the ratio of youthful crimes is about the same as the ratio of lax discipline. It is said that the decline of Rome began with the decadence of the Roman home. We should see to it that our homes are real light houses of divine truth standing by the road of life to guide those looking for the citadal of success

Thanking you for the honor conferred upon me by entrusting me with the moderatorship of this great association and confessing that I have not accomplished what was in my heart to do and at the same time assuring you that I have done the best I could under the circumstances I have labored. I am asking you to consider the following recommendations:

1. That we appoint an educational

Church—1924.

General.

COUNCIL WILL DISCUSS H. J. HEINZ ENDOWMENT FOR NEGRO S. S. WORK

(By The Associated Negro Press)

CHICAGO, ILL., Feb. 12.—The Executive Committee of the International Sunday School Council of Religious Education will be held in Chicago Beach Hotel in this city on the 13th and 14th of this month. Preliminary committee meetings and conferences will be held on the 11th and 12th.

At 10 o'clock, the morning of the 12th, the professional advisory group on Negro Work is to meet to decide upon the program and policy of the International Council with the Negro in the South. The outline of that program is being prepared by Hon. Hugh S. Magill, the secretary of the International, and Dr. H. Shelton Smith, the superintendent of education. Dr. S. N. Vass of Nashville, Tenn., will preside at this conference.

The conference this year is the outgrowth of a conference of several denominational executives held February of 1923. In the statement issued by this conference it was pointed out that the late Mr. H. J. Heinz left an endowment of $25,000 for Negro work which was not being used for that purpose and made certain other demands that were presented in memeograph to the Executive Committee by Jas. W. Eichelberger, Jr., of the A. M. E. Zion board.

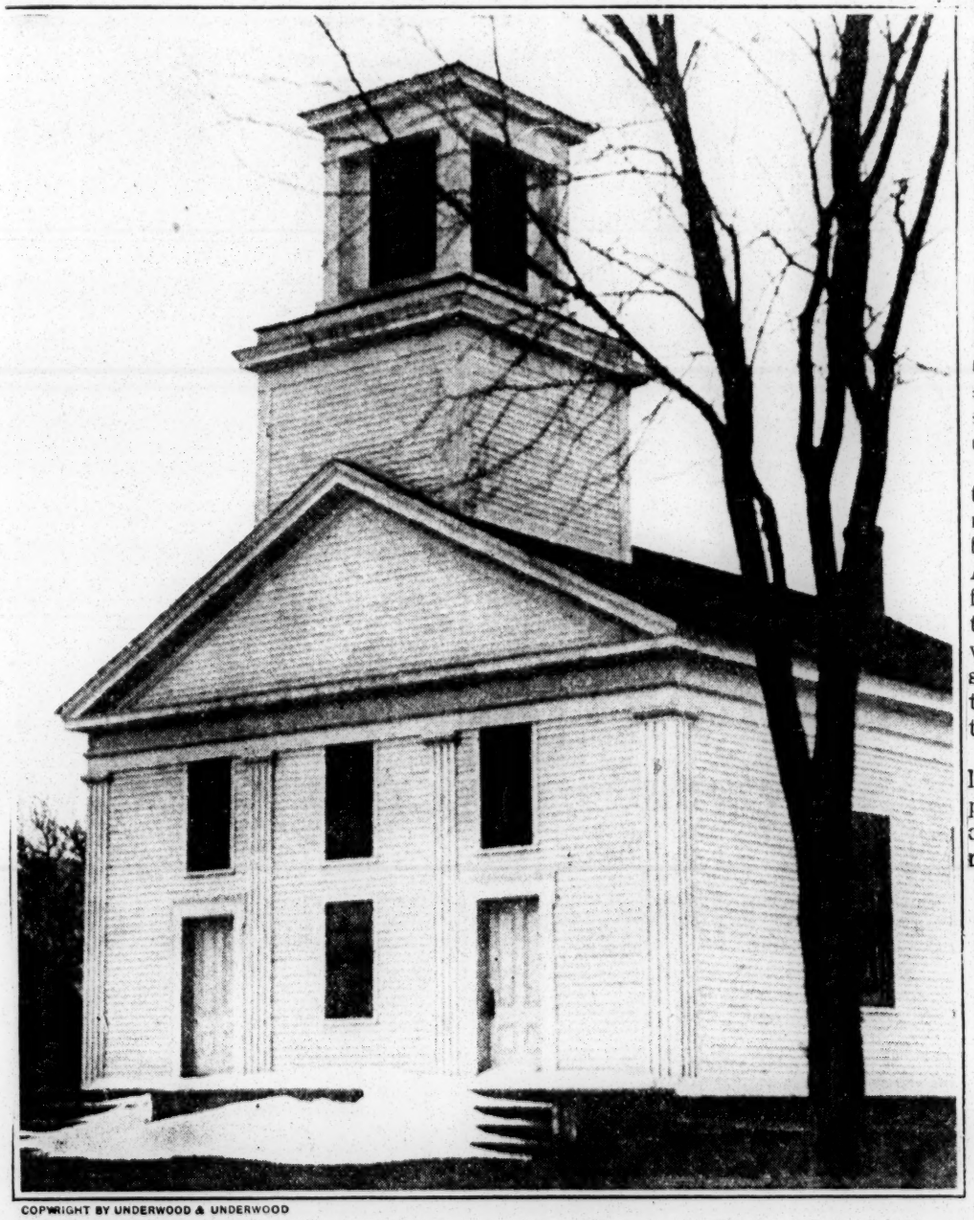
The following denominations will have official representatives present: A. M. E.; A. M. E. Zion; Colored M. E.; Christian, Congregational, Disciples of Christ, Methodist Episcopal, Methodist Episcopal South, National Baptist (Inc.), National Baptist (Uninc.), Presbyterian (U. S. and U. S. A.) Dr. Geo. E. Haines will represent the Federal Council of Churches.

EMPTY CHURCHES

Competitive Religion Denies to Many the Living Word They Crave

By Charles J. Galpin

U. S. Department of Agriculture



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Col. John C. Coolidge, the President's Father, Supplies All the Wood for the Church at Plymouth Notch, and it is Said He Sweeps it Out as Well

RECENTLY in a crossroads country church, a minister of the Gospel, underpaid, somewhat shabby, but eager and inspired, a man with a message to give, stood before his congregation to present that message. The flame of inspiration in his haggard young face flickered and died as he looked down at the scanty congregation assembled before him to hear the Word of God. At a glance he counted his handful of hearers. Six.

Through a window on one side of the little church he could see two other meetinghouses nestling in the curve of the road. Through a window on the other side he looked out at a third. Four country churches of four Christian denominations almost identical in doctrine there within two stone's throws of one another.

In three of these churches, including his own, he knew that the members of the congregation might be counted upon the fingers of each pastor's two hands. The third church was closed that day; its flock could afford only an occasional shepherd.

In all four of those churches put together, not one fair-sized congregation. In all four, not one pastor paid a salary large enough to enable him to live on his income as a minister alone. In all four, men and women taxed by religion beyond their ability to pay, yet unable to support their church without outside aid.

Jealous Denominations

THE young minister thought with pain of other sections of the country through which he had traveled all day without seeing one church of any denomination. He knew that an appalling percentage of farm communities throughout the United States were entirely without churches, that thousands of children, hundreds of their elders, had never listened to the preaching of the Gospel. Yet here there were four churches at the country crossroads

That afternoon that young pastor wrote me a letter, wrote it in pain and bitterness, but also in hope, in earnest desire to get the facts before the nation:

I saw in the paper the other day some mention of the chief rural problems of the United States. May I call your attention to what ministers in every country district regard as the stiffest problem known to them and to their people? I refer to the problem of competitive religion, which affects not only pastors but the entire rural population, financially and spiritually, as well. The spiritual rivalry set in motion by well-meaning home-mission boards and zealous and jealous denominations is undermining the present and the future welfare of the country church, by ignoring the law of supply and demand. If you can suggest any solution for this great problem, we shall all be grateful.

The case was in no way overstated by this young man. It is quite true that there are few, if any, greater rural problems today than the problem of the country church. It is undeniable that any honest student of conditions in rural churches is confronted by staggering and depressing statistics of overchurching and underattendance in some sections, and of entire lack of attendance due to no churching at all in others.

Any map that showed the present rural church distribution of the United States would be alarmingly reminiscent of a map of a country with large areas of sterile famine land. Nine persons out of every hundred in rural America cannot get to church because there is no church for them to attend. This means that one-seventh of all the rural communities of the United States are entirely without Protestant churches. Pathetic reports of the spiritual hunger of these land dwellers, living in a Christian nation yet entirely shut off from Christian organizations of every kind, come from these communities.

"No Protestant sermon has ever been preached in this locality," is one S O S sent out from a neighborhood of 200 persons. "Not a child in the district has ever attended Sunday school," deprecates another community of approximately the same size. "This back-to-the-land movement is fine, but why should loyal land dwellers have to condemn their children to heathenry?" demands a distracted mother in a remote section of a Western state. "My children are growing up to be little savages, so far as religion is concerned. They have never been inside a church in their lives, and they don't know what Sunday school means."

In striking contrast to this churchless seventh of the country, are the other six-sevenths of rural America, many of them so overchurched that they are crying out for relief from the burdens the churches are laying upon them. There are ten times as many churches for every thousand persons in some of the rural districts of the United States as there are in New York City. Yet the percentage of attendance for every thousand persons is slightly lower in these rural sections than it is even in New York. Obviously, such a showing indicates a startling lack of system in the distribution of rural churches, a woeful waste of the religious potentialities of the country.

Recently a thorough survey of the

rural church problem of the United States was made for the first time in the history of the country, under the direction of H. N. Morse and Edmund de S. Brunner, of the Institute of Social and Religious Research, of New York. Some of the statistics obtained by them are presented in the box on this page.

These facts, of course, offer a severe shock to those who have the little white church of the countryside enshrined in memory along with the little red schoolhouse. We have fallen into the rut of taking it for granted that our country churches not only keep pace with the best religious life of the nation, but even stay a step or two in advance, if not in theology at least in interest in godly things and in piety. We have come to think of country folk as the true churchgoers of the United States. To this sentimental point of view the facts stated offer a true affront.

Fewer Churchgoers

THERE are today approximately 101,000 rural churches in the United States. A long time ago when there were only a hundred such churches, practically the entire country population attended them. Some time later when there were a thousand churches of the kind, the average of attendance was still exceedingly high. But of recent years the percentage of rural churchgoers has almost seemed to be in an inverse ratio to the increase in churches. One out of every five is not a showing that would have brought joy to the Puritan fathers.

What is the reason for this precarious situation in the rural churches of our nation? Does it indicate that our country population is made up of a less God-fearing folk than in former years? Does it demonstrate that religion is less near to the hearts of the farm workers of the United States than is true of its city dwellers? Or are these conditions the logical outgrowth of a faulty system, the inevitable result of a church distribution spiritually and economically unsound?

More than one thing must be taken into consideration in any fair-minded attempt to answer these questions. For instance, there is the fact that during the past few years the number of tenant farmers in the United States has steadily increased until now 38 per cent of the farms are tenant operated, most often on the basis of the one-year lease. Any fact that tends to make the farmer more or less of a transient in the community naturally deters him from forming social or religious relationships.

Another reason frequently given for the low average of rural church attendance is that so high a percentage—nearly 30 per cent—of the nation's land workers are new Americans, the foreign-born, or the children of the foreign-born. There are states, such as North Dakota, where nearly every other farmer belongs to other than American nativity, and whole sections of the country, as in the Middle West, where foreigners are in excess of two-fifths of the population. It is estimated that at the present time more than 50 per cent of these people are unministered to by any church, Catholic or Protestant. Where anything like an earnest and comprehensive attempt has been made by churches to be of aid to them, as among the Mexicans in California, it has been marked by astonishing results. Then why have the churches done practically nothing for the foreign-born in

If the new American can make good on the land, is it too much to ask the church to make good with the new American?

When I hear it said that no one is really interested in religion any more, I cannot help thinking of an elderly Yankee farmer in the state of Vermont, one J. C. Coolidge, father of our President, a man who talks little about religion, but who for years has given practically all his leisure time, and a considerable slice of time not leisure at all, to keeping alive the little white church near his farm at Plymouth Notch. He hauls the wood from his own land that the congregation of that little church may listen in comfort to the Word of God. He even, I am told, does the janitor work himself, since the church has no funds for a janitor. There is nothing especially remarkable in this. There are thousands of such men all over our country, men to whom the church is a thing to make sacrifices for, to keep alive at whatever cost.

But in many districts it really seems that the fewer churches a county is able to afford the more it is apt to have. Out of 211 churches financially aided by home-missions societies in several counties where intensive studies were made by the Institute of Social and Religious Research, I am told that it was found that 149 of these churches could have been dispensed with without essential loss to anyone. All but thirty-four were competitive.

Untrained Country Preachers

ANOTHER grave charge is made against the church today in our country districts. Farmers feel that they are neglected by the ministers of their churches.

It is also charged that many rural pastors lack both adequate training and ability for their high calling. The real marvel is that so many of these men are of the high type they are.

It has to be admitted that there is ground for the charge of incompetency among some of the rural pastors of the United States. These men, it is true, are most inadequately prepared for their work. How are they to afford more training for a calling which will never pay them any returns upon it. That these men can develop into able preachers has been demonstrated by those who have had the opportunity to complete their courses in the summer schools for ministers, inaugurated, I believe, by the Presbyterian Board and now conducted by several denominations. But most of them do not have this chance.

It is competitive religion that is largely responsible for these two dangerous factors in rural religious life—the nonresident pastor, too occupied to be a true spiritual shepherd; and the incompetent pastor, too incapable to be a leader of his people.

But christianity will not vanish from our country districts. Nowhere is there better soil for the seeds of true religion than in the sturdy soul of rural America.

It is not so much isms or ologies that the rural population wants as it is religious facilities for themselves and for their children. Some time ago, when a study of fifteen Western states was made by the Home Missions Council, it mentioned the following fact:

"The general feeling manifested by the returns shows little care for denominationalism. What these people want is some-

ONLY one-fifth of the rural population goes to church.

Two-fifths of the rural churches of the country are standing still or losing ground.

A quarter of all rural churches have no Sunday school.

One-fifth of all rural churches are kept alive by home-mission aid. Of these subsidized churches, a large number are in active competition with churches of very similar doctrines.

Seven out of every ten rural churches have only a fraction of a pastor apiece.

One-third of all rural pastors receive so low a salary that they can live only by working at some other occupation.

Only half of the rural churches of the country make an annual gain in membership of as much as 10 per cent.

one to present Bible facts in an acceptable manner."

The Call Can Be Met

THIS is as true today as it was when it was written ten years ago. Sunday schools for their children; an adequate number of churches, not fewer than will meet their needs or more than they can support; usable churches, open the calendar round, with able ministers in charge—these are the things the population of our rural districts wants.

How are they to get them? By the instillation of system into the religious life of the country sections. There are enough churches in the United States today, if they were distributed on the basis of real need rather than on the grounds of competitive religion, to reach the remotest sections of our country. The money now expended on nonproductive churches would purchase real vitality for essential churches all through rural America.

Raising The Race Issue.

It is greatly to be regretted that the race issue is being injected into the discussion of Methodist union. The argument is being made that the desire of the Northern Methodist Church for union is chiefly in the interest of advancing social equality for the Negro. The same cry was raised when the question of Presbyterian union was being acted upon. Those of the South who went into the union know how empty was all that clamor. At this time, when earnest effort and real progress is being made in the direction of a better understanding between the races there should be no new development of race hatred, especially in the name of religion. The Negro Baptist Convention in session in Nashville the past week furnishes a pretty good illustration of the fact that about all the Negroes require is fair play and a sympathetic spirit.

committee to cooperate with the educational committee of the general Association in its educational work.

2. That a committee be appointed to make out a program that will articulate with the Five Year Program of the General Association, that our state work may be unified; that no time, money, nor energy be wasted and that all available power be utilized in perfecting such an organization for kingdom service as will keep us in the front of [illegible]

3. That such a record of paid and unpaid apportionments be kept in the office of the secretary of the Western Union that at the end of each quarter our executive committee may be able to know the general condition of our district and take any steps deemed wise to educate and encourage our churches to make quarterly remittances to save the Headquarters any embarrassment and maintain the associational pride of our district.

4. That a budget be made out for the support of a field worker for our district to be included in our apportionment and submitted to the churches for approval.

5. That our annual program be based upon some subject of general interest with a view of passing it from the association to the churches for further study through the year, rather than making up a program of unrelated subjects.

6. We recommend that at this session a committee be appointed to submit some plan for the aged and indigent ministers among us.

Yours for the extension of the Master's kingdom through prayer and service.

T. J. SMITH, Moderator

Bans on Clergy "Masses"

THE Eighth Annual Convocation of the School of Religion of Howard University has just closed its three-day session by sounding a new signal of alarm to the masses of the Negro clergy, which, to our humble mind, is permeated with a goodly content of forgetfulness, so far as the gospel of the Nazarene, the greatest of all preachers, is concerned. The university president and some of his chief lieutenants in religious matters at Howard are said to be greatly concerned about the matter of the Negro's spiritual leadership being placed in the hands of a more intelligent ministry before racial progress can be made.

Said the gentlemen: "There is one clergyman for every 565 Negroes, while among the whites there is one for every 815 of their population. It must be made difficult for ignorant, idle men, gifted with more gab, to hold and establish little church organizations in small, poorly-ventilated rooms."

From the above we are not certain whether the Convocation was dealing with health matters or religious progression as its major topic. If the latter was of much relative weight, however, we do recall some of the advices of Jesus Christ, as recorded in the Good Book, as to the future spreading of His gospel the world over. We do not recall any particular concern which He evinced regarding ratio and proportion as applied to the dissemination of the Christian doctrines. It seems to us that He laid much stress upon Faith, Hope and Charity. Furthermore, we recall that it is recorded by St. Matthew, Chapter 18, Verse 20, that He said: "For where two or three are gathered together in My name, there am I in the midst of them."

All of which leads us to the conclusion that a school of religion is no place in which to define who shall preach His gospel. It is an institution of training, and not of selective draft. The "drafting" is done by God, who will also decide "Who's Who and Why," so far as the preacher's calling is concerned. Let not mob psychology dominate religious training; let not Selfishness banish Faith.

Church—1924.

Episcopal.

Trinity Contributes Towards New Episcopal Church for Harlem

Trinity parish will help to build a new Episcopal church for colored people in Harlem. Trinity Corporation has turned over to Bishop William T. Manning, for thirteen years rector of Trinity, money to purchase the site, and it is understood it stands ready to help in the erection of a church building. The diocesan authorities are understood to have an option on the site they want.

There is only one Episcopal church in Harlem—St. Philip's, 134th street, between Lenox and Seventh avenues, of which the Rev. Dr. H. C. Bishop is pastor, and it is crowded at all services.

Trinity's gift is one of the contributions the corporation will make to the diocese because of the closing of St. Chrysostom's chapel, Seventh avenue and Thirty-ninth street. The work of demolishing this chapel, which has stood on its present site fifty-six years, will begin today. Trinity has leased the property to a commercial corporation for sixty-eight years. A twenty-three-story building will be erected on the site.

The farewell service of St. Chrysostom's white congregation was held yesterday morning and that of its colored congregation last evening, the Rev. Dr. Carl Nelson Moller, the vicar, officiating at both services. Dr. Moller has held regular Sunday and weekly services for members of our race. Most of these parishioners live in Harlem.

COLORED EPISCOS OF GEORGIA HOLD MEETING

Raise $14,650.00 During Year—Over Thousand Members.

On Tuesday morning of last week, the largest attended Council of Colored Episcopalians in the history of the Diocese of Georgia opened in Albany, at St. John's Episcopal Church. Bishop Reese celebrated the Holy Communion, assisted by Archdeacon Brown, the Rev. J. C. Perry, Rector of St. Athanasius Parish, Brunswick, special Council preacher.

The business session began with Archdeacon Brown, the Revs. J. S. Braithwaite, J. C. Perry, C. B. Pritchett, A. M. Forsythe, G. R. Jackson, Q. E. Primo, of the clergy present, and Messrs. D. J. Scott, J. C. DuBignon, J. S. Peterson, H. Franklin, R. D. Pinckney, Dr. R. A. Tracy and J. H. McKinney, laymen. The other departments were represented by Miss C. O. McDowell Social Service; Mme. E. L. Floyd, M. R. Stephens, H. Ellis, of the Woman's Auxiliary; also the following delegates: Mmes. K. C. McCarthy, C. Portis, A. Branham, J. H. Brown, E. Ashton, M. Jackson, W. Whiteman, E. Chapman, D. Pritchett, I. Bird, E. Moore, W. Parks, E. Monroe, E. Geizer, W. Carrington, T. Griffin, C. White, Deaconess Alexander and F. Primo.

All departments functioned, beginning with the conference on Social Service led by Miss McDowell of Savannah and an address on the "Good Samaritan" by the Rev. J. Moore Walker, rector of St. Pauls Parish, Albany, Ga.

The Church School Institute conducted by the Rev. J. S. Braithwaite made some splendid advances by laying plans to send a Sunday School worker to specialize in Sunday school work to the St. Augustine's Conference and on returning travel through the Diocese and hold Parish Sunday School Institutes for the training of Parish leaders.

Mrs. R. S. Wells, president of the St. Paul's branch of the Woman's Auxiliary also Mrs. E. C. Blount, Custodian of the United Thank Offering also ten other white women brought fraternal greetings and said the work of our branch had opened their eyes to the tremendous strides made in this department of church work. The Corporate Communion this year was celebrated by the Rev. J. C. Perry assisted by the Rev. Godfrey Jackson. The total offering at this service amounted to $216.55, disbursed as follows: St. Athanasius, Brunswick; Scholarship, Bishop Payne Divinity School, Petersburg, Ga., Scholarship, Hoke Ramsouer African Memorial, Deaconess Training School Raleigh, N. C., Hostess House for returned missionaries New York City and the Japanese Reconstruction Fund.

The total amount of money raised by the Colored Episcopal Churches of this Diocese amounted to $14,650, with a membership of something over a thousand.

Archdeacon J. B. Lawrence of Americus, Ga., preached the Missionary Sermon on Thursday night and at the conclusion, the Coucil voluntarily assumed to raise within the next few months, $250.00 of the $5,000 towards the Raleigh Training School fund for church workers. The National Conference which is to hold its Triennial session at St. Augustine's was emphasized, and the cooperation of the body pledged.

Officers for the year are: The Ven. J. Hy. Brown, archdeacon; J. C. DuBignon, secretary; D. J. Scott, treasurer; Rev. J. S. Braithwait, historiographer; Miss O. H. Lee, publicity agent, and Miss C. O. McDowell, social worker. For the Women's Auxiliary: Mrs. E. Floyd, president; Miss H. Ellis, secretary; Mrs. M. R. Stephens, executive secretary; Mrs. T. Griffin, educational secretary, and Mrs. A. Branham, supply secretary.

MILWAUKEE LIVING CHURCH AUGUST 16 1924

Work Among Negroes in the Diocese of Chicago

A Hole in the Wall"—Change in Evanston—Dr. Grant to Bexley Hall

The Living Church News Buretu
Chicago, Aug. 9. 1924

THE LIVING CHURCH HAD, SEVERAL weeks ago, an account of the opening of the new mission for colored people on Lake Street, away out west near Western Avenue. The mission is an offshoot of the Cathedral Shelter, and the building was once a notorious cabaret. At the opening services Bishop Griswold preached, and Bishop Sumner, so long associated with the Cathedral and its work, was the celebrant. One of the visitors at the opening was the well-known writer, Prof. Charles Copeland. Prof. Copeland was so impressed by the Church's new venture of faith that he wrote in the *British-American Magazine* a vivid description of his visit under the title of A Hole in the Wall, in which occurred the following striking paragraphs:

"It was along Lake Street, Chicago, near Western Avenue, at a narrow door beside a big window containing no merchandise—just the effigy of the Saviour.

"Professor R. was talking to a strapping negro with a *croix de guerre* on his coat lapel. 'Come into the new colored mission, brother; a Bishop of Chicago is preaching, and a bishop from Oregon will be celebrating.'

"B (a bystander) to A: 'Say, Professor, that man is an ex-saloon keeper.'

"A: 'The Saviour died for saloon keepers as well as for you and me. Come you also, and see a converted saloon.'

"B: 'Why, this hole in the wall is of infamous reputation, and used to be called "The Bucket of Blood." It was a gate of hell.'

"A. 'It is now the gate of heaven.'

"'And yet there is room,' rang out, just then, the Divine invitation, sounding through the voice of the anointed preacher. The exhorter went on from this text to show how the mother Church was watching over physical and bodily needs as well as ministering the heavenly food of God's altar to the souls of men. It was the pleading of the Gospel of reconciliation for the extension of God's invisible empire of peace and good will.

"As the three passed noiselessly through the outer room to the inner chamber, the radiance came like a sunburst. In the chapel, agleam with lighted tapers, there was truly a glory on the altar. For the Church was declaring her duty to a people once in bondage, and still under the ban. Yet 'God made of one blood all nations of men to dwell on the face of the whole earth.' The frank recognition of the Divine Will was itself a benediction realized by all; for, in such a place, so transformed, the heart of man could not remain more obdurate than the material surroundings.

"Here had been an eviction of evil and a substituting of heavenly influences with sweet fragrance and sacred music: nothing more material. No building of massive structure. Just a converted cabaret, in which the Presence had come to take up His abode.

"The need was pressing, with a contrary spirit abroad of coercion and cruelty. People had been brooding over chimeras till their imaginations and emotions had lost relation to reality. Politicians had propounded solutions of the negro problem: segregation, colonization, amalgamation, extermination, some of which were nothing short of satanic. A scene like this, of white and colored men, worshipping at one common altar, was helping to restore the lost feeling of a common humanity by the conviction that for all differences of color there was but 'one Lord, one Faith, one Sacrament'—aye, one heaven for the saved, one hell for the damned. . . .

"This difficult factor in America's destinies has baffled the deepest thinkers. There is apparently no political solution. But not for the first time in history is the wisdom of the wise confounded by supposed foolishness.

"So much better indeed is the simple faith of simplicity than conceit of superior intelligence that one learns without surprise from a great Seer that the souls of colored folk are especially beloved by the angels in heaven. Christ's utterance about becoming as little children beams with a new life.

"In that extraordinary environment, with its evil associations driven out, there was much that one could read in the dusky countenances of the congregation. The conversion of the notorious cabaret became to them in itself a miracle, as of the exorcising of demons, as more than one hinted to Father Gibson of the Cathedral Shelter, the mother church of the mission to colored men."

CHANGE IN EVANSTON

The Rev. H. B. Browne resigned the charge of St. Andrew's Mission, Evanston, on August 1st, and the Rev. William Joseph Weaver has succeeded him. St. Andrew's is one of the successful missions for colored people, organized just four years ago to meet the demands of the large colored population in Evanston. It began with a little flock of twenty-one communicants, and the Rev. H. B. Browne was appointed priest in charge on September 1, 1920. The first service was held at St. Mark's Church, where many other services were held, and all the confirma-

tion s. Later the lecture room of the Emerson Street Y. M. C. A. was rented for Sunday Services. In August, 1922, the mission moved to the building at 1930 Darrow Avenue, which the Bishop and Council had bought for a parish house and rectory. Since then the congregation has been holding services on the first floor, and the second floor has been occupied by the priest as his residence. The property is a valuable one and it is planned to build there a church, and a two-story rectory. During the four years of Fr. Browne's pastorate, ninety-eight persons have been baptized, eighty confirmed, and twenty-five communicants have been received by letters of transfer. Several useful and beautiful gifts and memorials have been received by the mission.

DR. GRANT TO BEXLEY HALL

A recent issue of *The Witness* says:

"The Rev. Frederick C. Grant, the rector of Trinity Church, Chicago, has been elected Dean of Bexley Hall, the theological seminary of Kenyon College, and *The Witness* is able to state authoritatively that Dr. Grant will accept. During the past year the school has been in charge of Professor Streibert as Acting Dean, following the resignation of Dean Mercer a year ago last June.

"Dr. Grant is well-known as a scholar and as a leader in educational work. Besides being the rector of Trinity Church he is the editor of the *Anglican Theological Review*, a scholarly journal founded in 1918 by Dean Mercer."

Dr. Grant is a graduate of Lawrence University, Appleton, Wis., and has the degrees of B.D. from the General Theological Seminary, and of S.T.M. and of S.T.D. from the Western Theological Seminary. He is the author of *The Gospel of the Kingdom*, *The Life and Times of Jesus*. *The Early Days of Christianity*. *What is Religious Education*, *The Way of Peace*, and a number of articles in the theological quarterlies. H. B. GWYN.

BISHOPS ELECT FOUR SQUADRONS

Atlanta Constitution Independent 11-13-24

New York, Nov. 11.—Inaugurating a new idea in Church work, the authorities in the Diocese of Georgia of the Episcopal Church have sent into the field four flying squadrons of church workers in the interests of the program adopted at the recent joint meeting of the House of Bishops and the National Council of the Church in New York which provides not only for the work of the Diocese during 1925 but for Church effort in every section of the United States and every quarter of the world.

These squadrons will be headed by Rev. J. A. Schaad of Augusta, Ga., and Rev. A. R. McKinstry, one of the secretaries of Field Department of the National Church, who will conduct a series of conferences among the white congregations of the Diocese; while two Negro teams composed of Rev. J. Stewart Braithwaite, Rector of St. Stephen's Church, Savannah, and Miss Cornelia McDowell, Director of Christian Social Service of the Negro Council of the Diocese, and Rev. J. Clyde Perry, Rector of St. Athanasius Church, Brunswick, and Mrs. W. M. Chapman, Educational Secretary of the Woman's Auxiliary Branch of the latter parish, will comprise the flying squadron which will visit the Negro congregations.

Rev. Mr. Stewart and Miss McDowell left Savannah November 7 and are visiting and conducting conferences in Darien, Ga., and in St Athanasius Parish among others. The second team, comprising Rev. Mr. Perry and Mrs. Chapman will hold conferences among other places in Albany and Thomasville leaving Savannah November 12th.

At the conferences which these flying squadrons will attend, Mr. Braithwaite and Mr. Perry will discuss various phases of the Church's Program, while Miss McDowell and Mrs. Chapman will hold conferences on the work of the women in the promotion of the Program and will also present the Program of the Diocese for the year 1925. At all places visited there will be an early celebration of the Holy Communion and an evening service of praise and worship.

A unique feature of the work of these flying squadrons is that those who attend the conferences will practically be taken on a tour of the world, inasmuch as the new program of the Church embraces work not only in the United States but in Alaska, Hawaii, China and Japan, the Philippines, Africa, South America, the West Indies and Mexico. Needs and conditions in these countries as well as the habits and customs of their peoples will be discussed by the speakers. The program broadly calls for an assertion of Christian citizenship on the part of Church members not only in the discharge of their duties as citizens of the United States, but in their relations with the peoples of all nations and climes.

Church-1924.

Baptists.

LARGE SUM FOR MISSIONS RAISED BY NEGROES AT SUNDAY SCHOOL MEETING

Alabama Body Concludes Successful Meet at Mobile; Selma Next Convention Point

Montgomery Advertiser 8-3-24

MOBILE, ALA., Aug. 2.—Special to The Advertiser.—The second day session of the thirty-fifth annual meeting of Alabama Colored Baptist Sunday school convention opened at ten o'clock Friday morning at the Franklin Street Baptist church, President J. H. Creed, presiding.

Rev. John Nelson Brown in charge of the special chorus opened services with songs.

Rev. C. A. J. Mallery conducted an informal conference of district presidents during which encouraging expressions from the field were made by delegates.

Rev. J. Pius Barbour, pastor Day Street Baptist church, Montgomery, delivered an eloquent address on "The Pastor's Place in the Sunday School."

Dr. M. Thornton of Birmingham, spoke on "The Place of Our State Organ in the Church, the Sunday School and the Family."

Reports from departmental meetings showed collections for Selma University had reached $1,100.

Robert A. Brown of Mobile, conducted superintendents hour in which conference plans for teaching the Sunday school lessons were discussed.

Afternoon

J .E. Rivers of Anniston discussed "The Home and its Connection with the Sunday School;" J. J. Neal, Montgomery, "How to Have a Progressive Sunday School." "Tardiness and How it Hinders the Sunday School" was handled by J. B. Purdy of Birmingham.

Dr. L. Calloway delivered a lecture on a modern Sunday school.

Remarks on the same subject were made by M. B. Stevens, J. B. Underwood, E. C. Fort, A. G. Dean, I. L. Williams, Rev. C. S. Scott, Rev. J. J. Jones, R. A. Carter and C. C. Terry.

Dr. F. L. Sanders, president of Union Central College, Birmingham, spoke on the work of his school. A. F. Owens and Dr. C. L. Fisher followed in short addresses.

The convention was visited by Missionary Condola from the Belgian Congo mission, Africa, near Egypt, who delivered an interesting talk on his work and sang two Christian songs in the Congo dialect.

The convention made a donation to the work represented by the foreign missionary.

The convention was visited also by Rev. H. C. McDowell returned missionary from Angola, West Africa.

The committee on finance reported receipts for missions and education amounting to $3,000, $440 of which was raised by the B. Y. P. U. convention. Rev. J. L. Kilpatrick president.

Eleven hundred dollars was donated to Selma University.

The committee on time and place of next meeting decided on Selma and Green Street Baptist church, Dr. J. A. Martin, pastor.

Night Service

Long before time to begin night services, another record crowd filled the church to witness the closing exercises.

A program complimentary to the visitors was rendered by citizens of Mobile.

The fine singing by the trained chorus under Prof. E. W. D. Isaac of Nashville, Tenn., was a feature of the exercises.

Rev. E. A. Palmer of Mobile, was master of ceremonies.

The closing sermon was preached at 9 o'clock by Rev. C. R. Reddick pastor Beulah Baptist church, Montgomery, using for his text Acts 2:42, selecting for his subject "Christian Fellowship," stressing the outline of fellow citizens, fellow soldiers, fellow helpers, fellow laborers and fellow traveling.

The sermon was well received.

After passing resolutions of thanks to the church, citizens and the press, the convention adjourned to meet next year in Selma.

The following recommendations were adopted by the department of superintendents.

That all Sunday schools would make quarterly reports to the statistics from giving account of Sunday school work.

That superintendents would contribute articles on Sunday school work, said articles to be sent to the director of department of superintendents and he would see to the publishing of the same.

That the fifth Sunday in each month be known as Selma University day, be stressed and money raised on that day be forwarded immediately to the president of the convention.

Superintendents present promised cooperation and would endeavor to plan for improvement of Sunday school.

MISSIONS IS CHIEF TOPIC AT BIG CONVENTION

The Twenty Seventh Annual Session of the Lott Carey Baptist Foreign Mission Society, convened Wednesday morning, September 3, at the Second Baptist Church, with one of the largest delegation in the history of the society present. The convention remained in session through Friday evening when the final services were held in the auditorium of Dunbar High School.

Washington Tribune 9-6-24

While the ministers were holding their convention at Second Baptist Church, the Women's Auxiliary of the Lott Carey Baptist Foreign Mission Society were holding theirs at Mt. Carmel Baptist Church.

The reports of the various officers of the Society as well as those of its various departments, showed that the society is doing more in the field of missions now than possibly any other such organization. The work of the society now extends into all fields, including Africa, South America and the isles of the sea.

Three sessions a day were held at which time some very interesting talks were delivered and many enlightening papers read. Among those who spoke before the society were: Rev. C. S. Brown, President of the Society; Rev. I. Heprash, of East Orange, N. J.; Dr. William H. Stokes, Richmond, Va.; Dr. J. H. Moore, Charlotte, N.C.; Dr. W. B. Crawford, of the Youghiogheny Association of Pennsylvania; Dr. A. A. Graham, Corresponding Secretary of the Society; Prof. Nelson William, Jr., Richmond, Va.; Dr. G. E. Read, Covington, Va.; Dr. W. T. Johnson, Richmond, Va.; Dr. F. W. Williams, Norfolk, Va.; Dr. Richard Carroll, Columbia, S.C.; Mrs. F. B. Watson Rev. and Mrs. G. A. Burke; Dr. J. Edmund Wood, Danville, Ky. and others.

Practically all of the Baptist churches of the District joined in entertaining the convention. Many delegates expressed themselves as being entirely pleased with the way the nation's capital received them. In addition to the entertainment given the delegates by the convention, there were many private affairs given by relatives and friends of many of the delegates. A number of prominent Baptist Clergymen were attracted here by the convention.

LOTT CAREY CONVENTION BRINGS MANY DELEGATES

Opened Tuesday and has Carried on Interesting Session all week. Prominent Men and Women in Attendance

Many distinguished Baptist preachers and hundreds of men and women delegates met at the Second Baptist Church this week in attendance upon the Lott Carey Foreign Mission Society Baptist Convention. This is the twenty-seventh annual session. It convened Tuesday afternoon.

Washington Post 9-6-24

On Wednesday, Dr. O. J. Allen, pastor of First Calvary Baptist Church, Norfolk, Va., led the devotionals held by the delegates from 9 to 10 o'clock. Welcome addresses were made by Miss Nannie H. Burroughs on behalf of the city of Washington, by Dr. W. H. Jernagin on behalf of the General Baptist Convention, by Dr. M. W. D. Norman, on behalf of the Baptist Ministers' Conference, by Bishop E. W. Jones for the denominations.

The Baptists of the District of Columbia sent greetings to the convention by letter. Dr. L. S. Holloman, pastor of Second Baptist Church, welcomed the convention on behalf of the church. Dr. A. W. Brown, pastor of Sixth Mt. Zion Church of Richmond, Va., preached an introductory sermon during the noon hour.

9-6-24

In the afternoon session, Dr. O. J. Allen led the devotionals. J. Finley Wilson, Grand Exalted Ruler of Elks, made an address teling of his work to unite the colored people in a great fraternal order for their protection and uplift. He also spoke of his work among Baptists as an editor. President C. S. Brown made the annual address in which he outlined the purpose, work, needs, hopes and plans of the Lott Carey Foreign Missions.

He made an eloquent plea for cooperation among Baptists in foreign mission work, for aid in the uplief of Africa and Haiti and for special mission work in Russia. His address was followed by reports of officers and elections. On Wednesday evening an illustrated lecture was given by Dr. Carroll S. Brown on "Our Mission Fields." Dr. W. H. Stokes, editor of the Lott Carey Herald, spoke on the Haitian field Thursday morning.

A paper on "Stewardship" was read by Dr. J. H. Moore, of Charlotte, N. C., and Dr. W. B. Crawford spoke on the "Duty of the Individual Church." In the evening session Thursday, Dr. A. A. Graham spoke on Russia. Friday morning was devoted to the study of Africa. The speakers were Prof. Nelson William, "Political Survey," Dr. G. E. Reed, "Religious Survey," Dr. W. T. Johnson on "Survey of Liberia."

The Holy Lands were told about by Dr. F. W. Williams, Friday afternoon. The Woman's Auxiliary met at Mt. Carmel Baptist Church during the week and conducted their program. The meeting of the Executive Board was held Tuesday evening. It was led by Mrs. J. Milton Waldron, Mrs. A. W. Adkins, Mrs. A. L. Ransome and M. M. Lewis. Mrs. J. H. Randolph, president, presided Thursday. Welcome addresses were made by Mrs. Rosa Holloman, Mrs. G. O. Bullock, Rev. J. L. S. Holloman and Mrs. Kate Woods. Responses were made by Mrs. F. Mitchell, Germantown, Pa.; Mrs. B. G. Cousins, of Richmond.

Mrs. F. B. Watson and Mrs. G. A. Burke, missionaries, returned from foreign fields, greeted the delegates. Mrs J. H. Randolph made the annual address Thursday night. Speakers on Friday were Mrs. J. W. Johnson, Mrs. Robnette Gresham, Mrs. M. A Talley, Dr. A. L. Jamis, Rev. G. W. Goode, Mrs. Willie Stewart Williams, Mrs. Frances A. Murray and Mrs. Maggie George. The Junior and Intermediate department held a special meeting Friday.

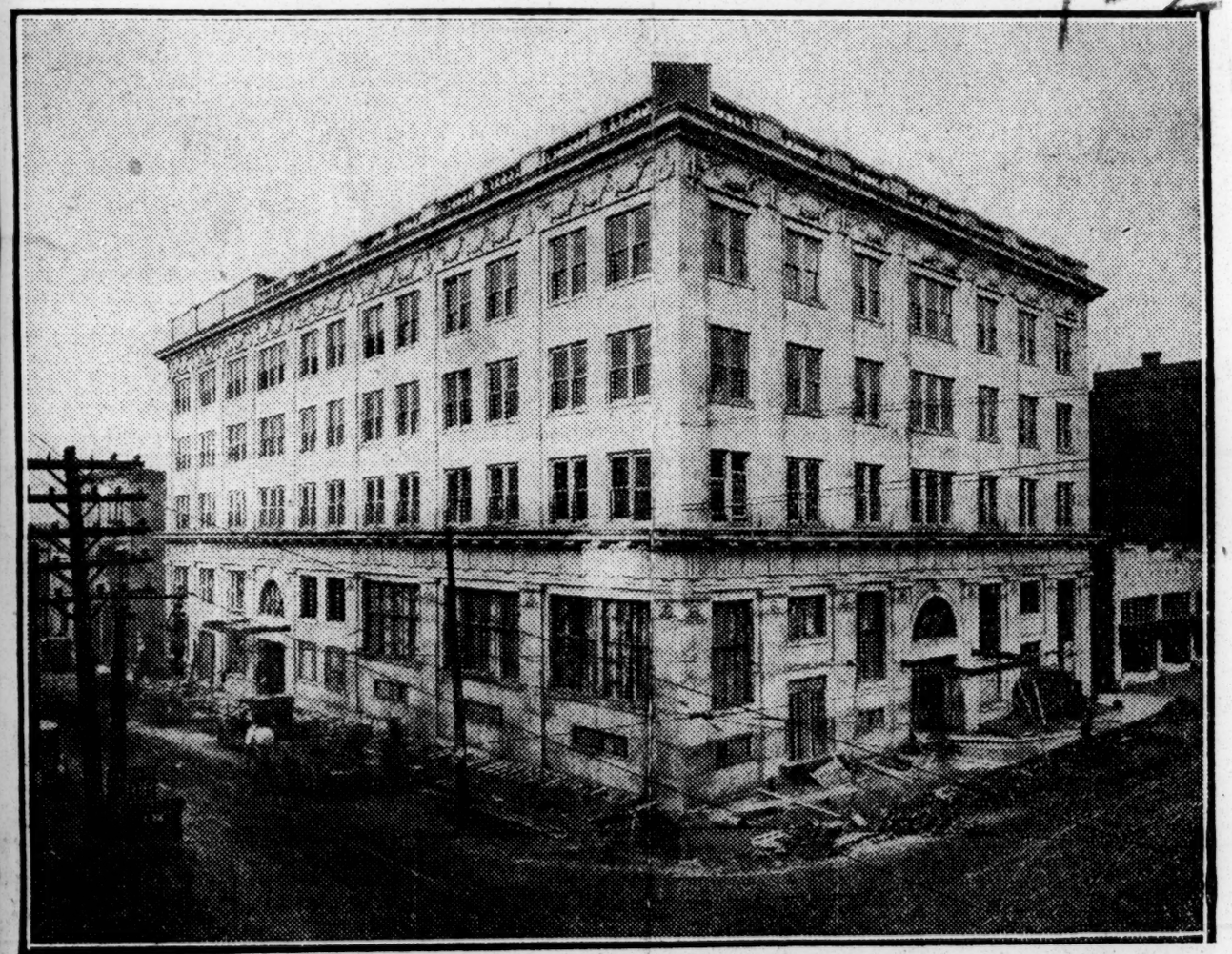
In his annual address Dr. Carroll S Brown, president of the convention, stressed especially the work and opportunity in Haiti. In speaking, however, of the necessity for closer cooperation, he said:

"The leaders of our church are demanding us to lead sanely or get out. In the Republic of Liberia there are three sets of missionaries representing the Negro Baptist of this country. By virtue of their home ties they are essentially enemies in Africa. This is serious, injurious and unjustifiable. We are asking for a discontinuance of this policy. I would prefer to see our convention go down than to have our secretary seek to extend our interests by doing injury to the humblest representative of another convention in the foreign field."

"We rejoice in the material progress of Haiti, but her religious development lags. No finer field for missionary endeavor has ever been offered us. It would be a fine thing if a number of our leaders could go on the cruise planned by a Cleveland friend to survey these islands and to learn something

about these people who live so near our shores. The cruise is to be made in February next."

NEGRO BAPTIST PUBLISHING HOUSE



This building, now nearing completion, corner Fourth avenue and Cedar street, will cost $600,000, and is the largest establishment of the sort in the world.

Church – 1924. Congregational.

AUG 27 1924

MANY COLORED WORKERS HERE FOR CONVENTION

The tenth biennial session of the national convention of the Congregational workers among the colored people, together with that of the young people's auxiliary and also the woman's auxiliary of the same organization, convened at the First Congregational church, colored, Tuesday evening, at which time addresses of welcome on the part of various colored business men and city officials, together with responses of visiting ministers, were delivered. The Rev. C. W. Burton of Chicago, Ill., president of the association, presided over the meeting.

Commissioner Emil Wassman spoke on behalf of the city of Chattanooga in the absence of Mayor Hardy, who was to have made the address.

One of the principal addresses of the evening was made by the Rev. R. S. Crossley of Delaware, who made a strong plea for a closer affiliation of the church with that of everyday life.

C. W. Burton, president of the convention, delivered a forceful address on "Pilgrim Heritage and the Modern Challenge."

"Duty of the Hour" was the subject of the address given by the Rev. J. P. Huget, a white minister of Brooklyn, N. Y., who is pastor of the largest Congregational church in the United States.

One of the leading features of the Tuesday evening session was the passage of a resolution providing for a donation of $26,000 to be set aside for the missionary work in the Angola region in Africa. The convention voted that this amount be set aside to take care of the missionary work in that section for the next five years. The Rev. and Mrs. H. C. McDowell, former Chattanoogans, who are at present the American missionaries to that region, are in attendance at the convention, while several other noted colored workers have arrived from all parts of the United States.

Orishatuket Faduma, a native African, who has received degrees from London and Yale universities and has held several positions with the African government in connection with the school work of that country, is attending the convention.

Much interest is being shown in the convention and, according to those in charge, more than 500 delegates from various sections of the United States will attend.

The convention will last through Sunday, the final session to be held Sunday night, at which officers for the next convention will be inaugurated and farewell greetings offered.

PRESIDENT GREETS NEGRO CHURCHMEN

Chattanooga, Tenn., Aug. 28.—A message of greeting from President Coolidge was received by the National convention of Congregational Workers Among the Colored People in session here Wednesday in which he expressed hope for good results from the excellent work being done in behalf of better citizenship.

In reply the convention expressed its appreciation and confidence that the people of the country would honor themselves by "insisting on your continuance in the White House."

Among those addressing the convention today were Reverend J. P. O'Brien of New Orleans, on "Religious Education;" Dean James Hyslopp of Talledega Theological seminary, on "Ministerial Training," and Dr. Alfred Lawless, on "The Outlook of the Denomination in the South." He praised the white people of the South for their co-operation.

Dr. H. H. Proctor of Boston, secretary of the conference, recommended that a theological seminary be established in Chattanooga.

CONGREGATIONAL WORKERS GATHER AT CHATTANOOGA

Tennessee City to Be Scene of Biggest Conclave in Organization's Life

Chattanooga, Tenn., Aug. 15—The tenth biennial session of the national convention of Congregational workers among Race people, together with the Young People's and Woman's auxiliary will be in session here from Aug. 26 to 31, inclusive. The railroads in the eastern, southern and western passenger bureaus and also the northeastern have granted a fare of one and one-third round trip on the certificate plan for delegates.

Among those appearing on the program are:

Greetings from the Congregation Woman's Home Missionary federation, Mrs. H. E. Lawless, Atlanta, Ga.; on behalf of the city of Chattanooga, Mayor Richard Hardy; "The Relation of the Young People's Society to the Woman's Missionary Work," Mrs. H. S. Barnwell, Montgomery, Ala.; on behalf of the medical men, Dr. O. W. James; address by the president, the Rev. C. W. Burton, Chicago, Ill.; address, "Utilizing the Womanhood of Our Churches," Mrs. F. E. Wilcox, New York city; discussion, led by Prof. W. E. Ricks Kings Mountain N. C.; address "Finance" President R. S. Grossley Dover, Del.; address, Mrs. Bessie C. McDowell, Angola, West Africa; convention sermon, the Rev. W. N. DeBerry, Springfield, Mass.; the Rev. H. S. Barnwell, Montgomery, Ala.; address, "The Church and the Civic Problem," the Rev. J. C. Olden, Washington, D. C.; "Our Outlook in the Nation," the Rev. H. H. Proctor, Brooklyn, N. Y.; Mrs. Charles Williams Corona, N. Y.; address, "Answering the Call," the Rev. A. C. Garner, New York city; address in behalf of young people, the Rev. S. O. B. Johnson, Buffalo, N. Y.; address, President Richard Wright, Philadelphia, Pa.; address, Prof. N. B. Young, Jefferson City, Mo.; address, "Woman's Part in the Modern Church," Mrs. H. L. McCrory, Charlotte, N. C.

The officers are: President, the Rev. C. W. Burton, Chicago, Ill.; first vice president, Prof. R. S. Grossley, Dover, Del.; second vice president, the Rev. A. T. Peters, Providence, R. I.; recording secretary, the Rev. C. S. Ledbeter, Charleston, S. C.; treasurer, the Rev. E. C. Lawrence, Birmingham, Ala.; corresponding secretary, the Rev. H. H. Proctor, Brooklyn, N. Y.

Executive committee: The Rev. H. E. Johnson, Chattanooga, Tenn.; the Rev. Emory Smith, Washington, D. C.; the Rev. O. H. McGowan, Painesville, Ohio; the Rev. E. E. Lightener, Los Angeles, Calif.; the Rev. A. A. Brown, New Orleans, La.; the Rev. A. C. Garner, New York.

Young People's Auxiliary

Officers: President, E. P. Railford, Atlanta, Ga.; first vice president, Miss Nellie Watts, Detroit Mich.; second vice president Dr. Thornhill, Atlanta, Ga.; recording secretary, Lemuel O. Foster, Chicago, Ill.; corresponding secretary, the Rev. S. O. B. Johnson, Buffalo, N. Y.; treasurer, G. W. Banks, Macon, Ga.

Executive committee: Dr. E. H. Jones, Talladega, Ala.; Prof. R. S. Grossley, Dover, Del.; the Rev. R. W. Brooks, Washington, D. C.

Woman's Auxiliary

Officers: President, Mrs. C. M. Pitts, Atlanta, Ga.; first vice president, Mrs. Paul Lacour, Kings Mountain, N. C.; second vice president, Mrs. Clara Blanchett, Chicago, Ill.; corresponding secretary, Miss Sadie Lee; recording secretary, Mrs. H. E. Lawless, Atlanta, Ga.; treasurer, Miss Alma Johnson.

Executive committee-at-large: Mrs. J. A. Herod, Abbeville, La.; Mrs. N. Singleton, Chatanooga, Tenn.; Mrs. M. L. Harrison.

Church—1924.

Congregational.

CONGREGATIONALISTS END STATE MEETING

Hartford, Conn.—The 5th annual meeting of the Hartford Association of Congregational Churches and Ministers was held last week at the Talcott St. church with an unusually large number attending.

At the first session following the devotions, led by the Rev. James A. Wright, three-minute reports were read by members of the association together with the reports of the standing committees.

The Rev. Dr. Charles F. Carter of Immanuel church led a discussion on "Present Day Evangelism."

Guy D. Gold secretary of the Charity Organization Society of Hartford, addressed the association at the afternoon session on "Leveling Up in an Age That Is Leveling Down."

Officers elected for the coming year were: Moderator, James A. Wright of the Talcott St. church; treasurer and registrar, James F. English, pastor of the Broadview Community church. The chairmen of the committees elected were: The Rev. John Barstow, fellowship and work; the Rev. Henry A. Blage, ministerial standing; the Rev. Rockwell H. Potter, advisory, and Prof. Edward W. Capen, missionary committee.

This was the first time in the history of Connecticut that the Congregationalists have met with a church of our Race. All officers elected except the Rev. Mr. Wright are white.

DR. WRIGHT NAMED CONG. MODERATOR

Hartford, Conn., May 22.—The Hartford Association of the Congregational Church and Ministers in its 54th (annual) meeting at Talcott Church last week elected Rev. James A. Wright as moderator.

This is the first time in its history that the Association met in a colored church and elected a colored moderator.

The Association is composed of 20 white churches and one colored and the professor of the Hartford Theological Seminary.

Unaware of what the white brethren had planned, Dr. Wright delivered the devotional service and address of welcome at the morning session.

A pastoral reception was tendered Rev. John M. Barnes, pastor of Sharp Street M. E. Church, Mt. Winans, last week. Remarks were made by Rev. Chas. S. Briggs, Rev. J. W. Warm and others. A supper was served and a purse of $20 nonated to the Rev. and Mrs. Barnes. Mmes: Claire Johnson, Gertrude Kyler and Rebecca Jackson formed the committee of arrangements.

WELL-KNOWN SPEAKER AT CONG. CHURCH

Rev. Burton of Chicago To Deliver Address

Rev. Chas. W. Burton, M. A., B. D., pastor of Lincoln Memorial Congregational Church of Chicago, president of the National Convention of Congregational Workers, and Assistant Moderator of the National Convention of Congregational churches will speak at the First Congregational Church Monday night, June 2, at 8:30 o'clock from the subject "Pilgrim Heritage."

The public is invited. Rev. Burton is a graduate of Yale and his address will no doubt be pleasing to all. The admission is free.

REV. CHAS. W. BURTON COMPLETES NAT'L TOUR

Rev. Chas. W. Burton, pastor of Lincoln Memorial Congregational Church, returns to his pulpit next Sunday morning after a six weeks' tour covering the larger colleges and schools of the American Missionary Association and Congregational Churches of the North and South. This trip was made in the interest of the forthcoming National Convention of Congregational Workers among Colored People, of which he is president, to be held in Chattanooga, Aug. 25-30. This official tour was also a part of Rev. Burton's work as assistant moderator of the National Council of Congregational Churches. Whlie in Washington, D. C., Rev. Burton had the distinguished pleasure of an interview with President Coolidge.

This week's program includes an address before the State Congregational Conference of Massachusetts.

Special services at Lincoln Memorial Church next Sunday, at which time Rev. Burton will tell about his trip.

CONGREGATIONAL NATIONAL MEETING IN CHATTANOOGA

(By J. W. Youngblood.)

Chattanooga, Tenn., Sept. 1.—The climax and close of the tenth bi-annual session of the National Convention of Congragtional Workers among colored people was reached last Sunday evening after what is said to be the most successful in its history. From the welcome addressed by the Mayor's representative to the final announcement of adjournment every moment of the five day session was filled with speeches from notable men, discussions by delegated and planning for progress by the body's officials.

The entire program as catalogued was carried out and presided over by the Rev. C W Burton of Chicago, president of the convention.

The following officers were elected for the ensuing two years: president, W. L. Cash of New Orleans, La.; 1st vice president, Rev H. E. Johnson, Chattanooga, Tenn.; 2nd vice president, Mrs. C. M. Pitts, Atlanta, Ga.; rec. sec., W H Brooks, Washington, D. C.; cor. sec., Dr. H. H. Proctor, Brooklyn, N. Y.; treas., Rev. E. C. Lawrence, Birmingham, Ala. Detroit, Mich., was chosen as the next meeting place.

The entire session was marked by a desire to co-operate with all movements and organizations having for their purpose the bettering of conditions of all walks of life throughout the nation. Most especially did they declare for and endorse the entire program of the commission on Racial good will and Race relationship.

Pres. Coolidge Sends Message

During the session the following message was received from President Coolidge:

"I am sorry it is impossible for me to be present, but am glad of the opportunity to express my best wishes to this gathering, with my hopes for the fine prosperity of the splendid work it is doing in behalf of better citizenship."

CALVIN COOLIDGE.

The Convention sent the president the following telegram:

"The National Convention of Congregational Workers among Colored people assembled in its tenth bi-annual session, deeply appreciate the message of good cheer and inspiration which you sent, and in return wishes you well in your administration, confindent that the people of the United States will honor themselves by insisting on your continuance in the White House."

Among those present and active in the association were: Rev. D. J. Flymm, Charlotte, N. C.; Rev. C. W. Burton, Chicago, Ill.; Rev J. P. Huget, Brooklyn, N. Y.; Rev P. R. Dewberry, Raleigh, N. C.; Rev. W. A. Bender, Abbeville, La.; Prof. W. E. Ricks, Kings Mt., N. C.; R. S. Croosley, Dover, Del.; Mr. G. W. Banks, Macon, Ga.; Rev. James Hyslop, Talladega, Ala.; Rev. H. S. Bernwell, Montgomery, Ala.; Mrs. Alma Johnson, Birmingham, Ala.; H. E. Alexander, Chattanooga, Tenn.; Mrs. T. R. DeBerry, Raleigh, N. C.; Rev. Alfred Lawless, Atlanta, Ga.; Rev. Kinsley Cleveland, Ohio; Rev. R. H. Procter, Brooklyn, N. Y.; Mrs. H. E. Lawless, Atlanta, Ga.; Mrs. C. M. Pitts, Atlanta, Ga.; Rev. Paul Johns, Knoxville, Tenn.; Rev. Orsihatukeh Faduma, Sierra Leon, West Afrcia; Rev. and Mrs. H. C. McDowell, Agnola, West Africa; Mrs. Chas. Williams, Corona, N. Y.; Sec. F. L. Brownlee, New York City; R. W. Brooks, Washington, D. C.; Rev. R. S. Brown, Atlanta, Ga.; Rev. E. C. Lawrence, Birmingham, Ala.; Rev. J. C. Olden, Washington, D. C.; Rev. A. L. Demond, Memphis, Tenn.; R. P. Raiford, Atlanta, Ga.; Rev. S. O. B. Johnson, Buffalo, N. Y.; Mrs. S. W. Olden, Washington, D C.; Rev. and Mrs. H. H. Dunn, New Orleans, La.; Mr. and Mrs. L. L. Price Cappahosic, Va.; Rev. G. J. Thomas, N. C.; J. W. Holliday, Aniston, Ala.; F. A. McKenzie, Fisk University, Nashville, Tenn.; Rev. Harry Miles, New York City; Rev. Spencer Snell, Birmingham, Aal.; Prof. A. S. Clark, Macon, Ga.; Mrs. C. T. Cook, Nashville, Tenn.; Miss Lillian Cathcart, Atlanta, Ga.; Prof. A. P. Gregory, Washington, D. C.; E. H. Phillips, New Orleans; Rev. A. C. Garner, New York City; Mr. and Mrs. W. J. Youngblood, Danielson, Vt.

Church—1924.

THE newly ordained colored priest, Father Joseph John, had some misgivings regarding the nature and extent of the reception he would have when he visited Georgia in December last to take part in the celebration of the Immaculate Conception, the patronal feast of the Augusta colored church. Some high and low in church circles foolishly feared that the K.K.K. would attack him, that some others would do him bodily harm, because he was colored and, worse still, a priest. Birds of ill omen! Read Father Laube's short account of the colored priest's visit. White and black Catholics flocked around him affectionately and on their knees begged his blessing. The Catholics saw in this black man only the priest. "They saw only Jesus." (St. John). Father John was moved to tears. "The people are all right," remarked an Archbishop to us. The Catholics of Georgia will gratefully accept the ministrations of this priest of God. We can be assured that the same sincere welcome will be accorded him in other parts of the Diocese of Savannah, as was the so edifying and encouraging one given him in Augusta. Such a reception must be quite reassuring to the apostolic and new Bishop of Savannah. How it must delight his priestly heart as in pious vision he beholds this new acquisition to the ranks of his co-laborers in the vineyard, administering to the needs of some of the million and more spiritually starving blacks of his vast jurisdiction—the whole state. We pray for Father John in his Southern field—and we predict it—the best co-operation, comfort and success. He is going to work for his people. May the Great High Priest have him in His Holy Keeping.

I. E. B.

Oldest Holy Name Society

The oldest Holy Name society among members of our Race in America is the St. Rose branch at Springfield, Ky. Many of the members of this society will take part in the National Holy Name rally to be held in Washington, D. C., Sept. 21. More than 200,000 Catholic men will take part in this great demonstration, which will be the largest in the history of this country. Members of our race will play an important part in this great demonstration, which will commemorate the 650th anniversary of that organization.

Catholic.

NEGRO CATHOLIC PRIESTS AT SOLEMN BENEDICTION

China And Africa Also Represented By Native Priests Who Take Part In Ceremonies

America, China and Africa were represented by priests at solemn Benediction of the Blessed Sacrament conducted at St. Nicholas Catholic Church, Nineteenth street and Lucas avenue, which was said by those present as being the first occurence of its kind in America. The congregation, estimated at more than 500 persons, comprised Americans, of mixed types, Chinese and Negroes.

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Church—1924.

Catholic.

THE newly ordained colored priest, Father Joseph John, had some misgivings regarding the nature and extent of the reception he would have when he visited Georgia in December last to take part in the celebration of the Immaculate Conception, the patronal feast of the Augusta colored church. Some high and low in church circles foolishly feared that the K.K.K. would attack him, that some others would do him bodily harm, because he was colored and, worse still, a priest. Birds of ill omen! Read Father Laube's short account of the colored priest's visit. White and black Catholics flocked around him affectionately and on their knees begged his blessing. The Catholics saw in this black man only the priest. "They saw only Jesus." (St. John). Father John was moved to tears. "The people are all right," remarked an Archbishop to us. The Catholics of Georgia will gratefully accept the ministrations of this priest of God. We can be assured that the same sincere welcome will be accorded him in other parts of the Diocese of Savannah, as was the so edifying and encouraging one given him in Augusta. Such a reception must be quite reassuring to the apostolic and new Bishop of Savannah. How it must delight his priestly heart as in pious vision he beholds this new acquisition to the ranks of his co-laborers in the vineyard, adminis ring to the needs of some of the million and more spiritually starving black f his vast jurisdiction—the whole state. We pray for Father John in his So rn field—and we predict it—the best co-operation, comfort and success. H s going to work for his people. May the Great High Priest have him in His K Keeping.

I. E. B.

Oldest Holy Name Society

The oldest Holy Name society among members of our Race in America is the St. Rose branch at Springfield, Ky. Many of the members of this society will take part in the National Holy Name rally to be held in Washington, D. C., Sept. 21. More than 200,000 Catholic men will take part in this great demonstration, which will be the largest in the history of this country. Men of our race will play an important part in this great demonstration, which will commemorate the 650th anniversary of that organization.

NEGRO CATHOLIC PRIESTS AT SOLEMN BENEDICTION

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MILWAUKEE LIVING CHURCH
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in 1922 after a distinguished service in New York City.

In the near future the congregation hopes to begin the building of a community house near the present church.

FATHER RIORDAN CATHOLIC PRIEST TAKEN TO TASK

Federated Catholics Ask Archbishop to Censure His Civic Activity

Msgr. Rev. M. C. Curley, archbishop of Baltimore who spoke out so strongly against discrimination in government departments a few days ago, has been appealed to by colored Catholics of America to take immediate action in respect to Father Riordan of St. Martin's Church who permitted members of the Ku Klux Klan, residing in Bloomingdale, to use his church for a meeting to protest against the purchase of a house, 60 T Street, by a colored person.

A elegram was sent to Archbishop Curley Wednesday night, and an interchange of letters has followed. It is known that the Federated Colored Catholics of America, including all Catholic organizations among colored people on the continent, will protest the unethical action of Father Riordan. If Bloomingdale becomes a colored neighborhood, St. Martin's may become a colored church.

N Y C
NO 1924

Negro Rabbi Will Speak.

Rabbi A. Josiah Ford, a Negro, will talk on "The Colored Jews of New York City" at the next meeting of the Menorah Alumni on Thursday, Nov. 13, at 8.15 P. M., at the Society for the Advancement of Judaism, 41 West 86th Street.

Church–1924.

Baptists.

Nat'l. Baptist Convention Closes At Nashville, Tenn

Much Business Transacted During Annual Session Strong Address Sent Out To The Country. Next Convention At Baltimore.

By Rev. Geo. E. Stevens

NASHVILLE, Tenn., Sept. 15.—As a culmination of the many features of the week's session of the National Baptist Convention (Inc.) held in this city Sept. 10-15, the convention adopted an address to the country which is regarded as a masterpiece.

Every important phase of the life of the Negro of this country was touched upon, showing that the leaders were alive to the needs of the race, and putting them on record as helpers in the cause of humanity.

The address to the country was as follows:

The time has come in the life of Negro Americans when a great body of religious workers, like the National Baptist Convention, should speak in their behalf, and particularly at this time of general unrest, when being impelled by loftiest motives,—seeking freedom, better educational and industrial opportunities, they are moving in great numbers from the southern section of the country to other widely scattered portions; now is the time when this Convention of Negro Baptists representing three million constituents should indicate a constructive program both for them and for those among whom they are to settle, and as well as for those left behind of both races.

We recommend that the various state and regional conventions and the local associations of Baptists throughout the country, place emphasis upon the following lines of duties and relationships, that our people be instructed and directed in order that they may become assimilable and helpful elements in the various communities into which they may come—assets and not liabilites, not victimized and exploited, but respected self-helpful citizens.

Big City Perils

1. It is an alarming fact that there is a general and strong tendency of our people away from the farms. In the steady movement of Negroes to new sections, many have sacrificed their farm homes and gone to the great cities in various parts of the country. It has meant in many instances wreck and ruin, both financially and morally. Many, it is true, have made excellent investments and

instruction for colored youth. In centers where the schools are mixed we do not face this danger.

Housing Conditions

The housing conditions of our people migrating in large numbers to the big cities and towns are coming to be very serious. All that can be done should be done to improve these conditions. We recommend the forming of neighborhood improvement organizations and clean-up weeks. When organized, and our purpose is high and unselfish, and we are intelligent as to the facts—such as unsanitary houses and congested conditions, conducive to disease and immorality, we can approach effectively the city authorities, the local real estate change, Chamber of Commerce and other such public spirited groups, with their cooperation we shall only safe guard the health and morals of our people, but be in shape ready to allay racial friction as it arises from time to time.

New Political Opportunity

V. Negro Americans and all other Americans should be taught the meaning and sacredness of the ballot. In a political way the citizen's chief weapon of offense and defense is the franchise.

A ballot, intelligently, discriminatingly cast, which cannot be bought, outrallied by designing politicians guards the freedman's liberties and expresses with effect his will. Among the first things that should be done for our people in the various new communities where they are settling is to get them properly registered and to give them stated instructions as to the proper use of the franchise.

The time has come, when black Americans should have kinsmen spokesmen of their own race, in the municipal, state and national governments of the land. It is a menace, both to our own race and nation in general, to have a mass of men and women, numbering millions, inert, ignorant, and apathetic as to their own affairs of the nation at large.

National Affairs

VI. As we take a general view of the whole country at this very critical hour in the nation's life, when the American people are in a heated triangular campaign preceding the choice of a President, it would ill become us in convention assembled to fail to give expression to our deep interest and hopes as being among the truest Americans.

First of all we wish to express our high esteem for, and unshaken confidence in President Calvin Coolidge. More than twelve millions of Negro Americans were deeply stirred with admiration for him by his strong defense of equal rights for all under the Constitution recently uttered.

As a convenion we stand by the 18th Amendment to the Constitution, and in spite of lawless reaction, it means, if enforced, the slow but sure death of the liquor traffic and habit in our land. We urge that the Congress will see to it that the 13th, 14th and 15th Amendments are kept inviolate for they are the guarantee of our rights and security as American citizens.

We strike a note of warning with all the emphasis possible against the activities of the Ku Klux Klan. It is no longer local, it is national in its harmful purpose and influence. In spite of its professions and use of the cross, the Christian symbol, it is the most decisive, hate-breeding, un-American, un-Christian force in the land today. We call on all true patriots to face heroically this hooded peril and destroy it root and branch as a noxious weed.

This convention, knowing the sentiment of millions of Negro Americans, urges the President of the United States to see that the righteous appeals of the outraged black people of Haiti and the Virgin Isles (purchased from Denmark) are heeded and acted upon. Too much of justice and fair play are expected of this nation, standing for the self determination of weaker peoples, for our government to crush the spirit of democracy out of the people of Haiti and deny the people of the Virgin Isles the consideration and treatment that a people 85 per cent illiterate should have. The American military control in Haiti should end at once, and the appointed governor representing Washington in the Virgin Isles should be held to strict account for his stewardship and conduct among those people who under Danish rule were accorded justice and given high educational advantages.

Inter-racial Understanding

VII. We heartily commend the trend in the nation towards interracial understanding and friendship. The forming in various sections of interracial committees is designed to produce cordial and just relations between the races. Here, in the Southland, where a great majority of the Negroes live and where they have made such notable progress in education, in acquiring property and in various business enterprises, here, at the South, is where we trust, the two races according to the Golden Rule of Jesus, are to show to the Country and the world that Christianity can solve any human problem if permitted.

We recommend that Negro leaders by way of interracial committees and in all similar ways get in touch with our white Christian leaders with a view to improvement upon the following lines:

(1) Securing to the Negro children of the South better school facilities where such are denied or are scant—teachers more efficient and adequate and a longer school term.

(2) Giving the Negro toiler, the artizan, and especially the farm hand a juster wage and better living quarters. This epochal, migratory movement of Negroes from the South is a protest which every section of the land and leaders of both races should respect and heed.

(3)) It is gratifying to see the growing determination among the white citizens of the South to make the Negroes secure against mob violence and lynching. Every one suspected of crime should have a trial according to law in order to establish guilt or innocence, or any mittigating circumstances. This growing sentiment for the law to have its way is due largely to the increasing friendly

prosperous in their new homes, but this cannot be said of the great majority.

There should be some sort of intelligent and sustained effort at trying to help and direct our people, who are determined to migrate, to invest in farm land, in the North and West or to seek employment on farms in these sections. The occupation of agriculture is basic to all our physical life; the man who sticks with intelligence and industry to the soil will eventually own the land, and such ownership multiplied in any race lifts that race and gives it an economic future.

It is not our purpose as a Convention to outline in detail a method of procedure for directing the migrating multidues of Negroes from the big cities to the farms. We simply call attention to the appalling dangers, the soul wrecking and crime breeding conditions in our great cities, to which these unsuspecting thousands are peculiarly exposed. State conventions and local associations of Baptists as well as ministers' meetings should line up with all other groups disposed to help at this critical point, and do all they can to correct the evils growing out of these conditions.

New Industrial Opportunities

11. It is equally clear and gratifying that many thousands of our people are being employed in the great industrial centers of the North, East and West. There is a tremendous demand for them upon all the lines of unskilled labor, and, besides many avenues of skilled labor are opening to them. It is important that all local ministers' meetings should be so organized as to be in cooperative touch with these big industries to secure employment for our people. Heartiest encouragement to this end should be given to all Urban Leagues centers, Y. M. C. A.'s and Y. W. C. A.'s and other such agencies that are trying to help at this point. Restricted migration from abroad is giving this new industrial opportunity to Negro Americans. We must, therefore, help them to appreciate and enter with credit these new open doors.

Public Schools

111. It is fair to presume that all school boards in the various cities where the new-comers are settling in great numbers, desire the fullest cooperation on the part of Colored citizens well acquainted with changing conditions. These public school authorities should be kept apprised of the increasing Negro school population and the need of increased facilities for their schooling. If the pastors and civic leaders of our group are not alert, intelligent, and persistent, as regards these schools there will be a steady decline in the standard and opportunities of public

1925 S. S. LESSON COMMENTARY

SPLENDID BOOK ALREADY OUT FOR THE NEXT YEAR —MORE RECORDS ARE BROKEN

The 1925 Edition of the National Baptist Sunday School Lesson Commentary has just reached our office. It has come in four months before the year is out for months before the time for its issuance; therefore it is allowing the Sunday School Workers four months in which to study, criticise and familiarize themselves with the lessons for the ensuing year, so that when 1925 is ushered in they will have become throughly familiar with next year's work.

This edition of the Commentary is volume 22. It has passed therefore, more than its score of years on the market as a Sunday School Help. The Commentary is prepared by the National Baptist Publishing Board through its editorial department. The book was first thrown on the market by the late R. H. Boyd, who was the founder of the National Baptist Publishing Board at Nashville, Tenn. It

rs being continued by his son, Henry Allen Boyd, the Secretary, who succeeded his father and who is also at the head of the Sou lay School forces of the United States among the Negro Baptists.

The editorial work is by Rev. David J. Hull, A. B., S. T. B., D. D. The volume runs about 350 pages and is brim full of information for the Sunday school. It has a discourse in the front part of the book on the International Sunday School Lessons, imrpoved uniform series. There is the usual Preface, and then Dr. Boyd's famous chapter on Modern Sunday School Methods. There is an Introduction for each quarter, and one for each Lesson, with the Authorized and Revised Version on the Scriptures. It has the Motto Text, the Lesson Setting, the Lesson Outline, the Daily Home Readings, the Exposition. Another part is "With the Beginners; With the Primary Teacher; With the Intermediate Teacher; With the Senior and Advanced Teacher." Each Lesson is closed with questions on the lesson.

The National Baptist Publishing Board has once more distinguished itself in its preparations for the Sunday school of the United States.

NEGROES CONCLUDE ANNUAL CONVENTION

Interesting Sessions of Women's Department Held by Baptists. Model School Conducted.

The 36th annual session of the women department of the missionary educational convention of the negro Baptist denomination of South Carolina reached its end yesterday after a three day session at Second Calvary Baptist church.

A feature that pleased those attending the convention, was the model Sunday school conducted yesterday morning by Dr. P. P. Watson, the field secretary of the Baptist denomination in South Carolina. There were about 15 classes made up of local scholars and visitors, the lessons being conducted by the visitors so to give the Sunday school folk the benefit of methods employed in many Sunday schools of the state.

The state meeting was entertained by the Rev. Henry M. Moore and his congregation. Dr. Moore had the assistance of Robert W. Jackson one of the officers of Second Calvary church, as well as a large comittee of women of his church who placed several hundred people attending the convention

The sermons at the different mass meetings were delivered by various ministers appointed for this particular work. The praise meetings, committee work, addresses and concerts were all in the hands of the women. One of the most interesting addresses at the convention was that on "Health" by Dr. Matilda Evans of Columbia.

The official staff of the convention is made up of women and is as follows: C. S. Boykin of Camden, president; C. J. Jones of Charleston, vice president; C. B. Singleton of Columbia, recording secretary; D. D. Parrott of Blackstock, corresponding secretary; A. P. Dunbar of Columbia treasurer.

Executive committee: C. E. Cook of Charleston; S. L. Humphries of Union; J. M. Walker of Greenwood; T. A. Watson of Ridge Spring; J. A. Hart of Columbia; Nellie Roundtree of Columbia; J. J. Starks of Sumter; M. K. Howard of Darlington; C. E. Watkins of Belton.

KANSAS CITY GIVEN NEXT CONVENTION

Baptists Re-elect All Officers

With the departure of delegates from Chicago for their homes throughout the United States, Africa, Central and South America and the West Indies, Monday night, the 44th annual convocation of the National Baptist convention, said by many to have been the greatest in its existence, passed into history. Sessions were held at the Eighth Regiment armory from Wednesday, Sept. 10, to Monday, Sept. 15, inclusive, with the exception of the Friday meeting, which was convened at the Friendship Baptist church because of the Defense day demonstration beginning at the home of the Famous Eighth.

All of the officers of the convention were re-elected and given a vote of thanks for the efficient service they rendered during the past year. These officers, renamed at the Friday morning morning session, are: Drs. J. E. Wood, Danville, Ky., president; J. W. Hurse, Kansas City, Mo., first vice president; C. C. Coleman, Oakland, Calif., second vice president; W. C. Williams, Cincinnati, Ohio, third vice president; J. H. Winn, Fort Worth, Texas, president-at-large; S. S. Jones, Muskogee, Okla., corresponding secretary; C. T. Madison, Norfolk, Va., recording secretary, and C. H. Branch, Chicago, treasurer.

Friday night the convention relaxed from its arduous work and packed the armory for a musical and recreational program. Although an admission was charged, the delegates crowded into the large building long before the program started and remained throughout a lengthy but interesting evening. One of the interesting speakers on this program was John Arthur Johnson, former heavyweight pugilist of the world, who kept the huge crowd at high interest for almost half an hour. Johnson began by speaking of his early life, his career in Chicago before he entered the fighting world and closed by referring to some of his activities since his retirement.

He told the vast assemblage that along with his other task of attending to his own business, he had devoted some of his time to studying the Holy Bible, and that, although he did not shout from the housetops, he had always tried to practice what he had learned.

"You have yet to hear Jack Johnson speak ill of anyone," he declared. "If I have nothing good to say of a person, I don't speak of him at all."

Another speaker, Dr. A. A. Graham, president of the Lott-Carey convention, who came from Washington, where his group was meeting, to address the convention here, kept the throng interested with his narration of foreign mission activity carried on by his organization and prophesied a great year for the two organizations that voted to combine at the Wednesday afternoon session.

Dr. Graham's talk was received with much enthusiastic applause. Miss Mary E. Jones of Chicago was one of the outstanding soloists of the evening and created quite a favorable impression with her singing.

The Church Extension board and the Benefit board reported at the Saturday sessions. Sunday morning and evening were given over to regular church services and Sunday afternoon was a foreign mission mass meeting.

All committees reported Monday and unfinished business was disposed of. The convention adjourned in the early evening to meet next year in Kansas City, Mo.

GLASGOW CONFERENCE DELEGATES RETURN

Five Negroes were among the 2,810 delegates in attendance at the Ninth World's Sunday School Convention which met in Glasgow, Scotland, June 18-26. They were Mr. Milliard Monroe of New York, of the Baptist Church Sunday School, Miss Hannah Jennifer of Washington, J. W. Eichelberger, of Chicago, both of A. M. E. Zion Church Sunday School, Mrs. Jennie E. Lewis, of Chicago, Ill., of the A. M. E. Church Sunday School, and Dr. C. C. Johnson, of Aiken, S. C., of the Baptist Church Sunday School.

The delegates at the Glasgow convention represented 52 countries and 42 denominations with a total membership of 32,677,611.

The Negro delegates returned home on the steamship Lancastria on July 28.

NATIONAL BAPTISTS END MEET; WILLIAMS RE-ELECTED HEAD

NOTED EDUCATORS FEATURE CONVENTION PROGRAM; MINISTERS PLAN BIG THINGS; COOLIDGE SENDS INSPIRING MESSAGES.

NASHVILLE ,Tenn. Sept. 18—A. N. P.—Light has broken into the sessions of the 44th annual meeting of the National Baptist Convention with signs pointing toward the final re-unification of the opposing Baptist factions which split in 1915. churches and state conventions answered the plea for unification Theursday morning more than twenty preachers representing made by President Lacey Kirk Williams the day before, came back into the fold.

Among other outstanding features of the convention have been a memorial funeral service held at the opening in honor of the late Andrew J Stokes, treasurer of the convention; two messages from President Coolidge; welcome addresses by white and colored leaders of the city; the reelection of President Williams; the subscription for the new Sunday School building and the pronounced stand against any new "isms" or ideas in the Baptist doctrines.

The messages of Coolidge evoked the first wild demonstration of the convention. After five minutes of applause a motion was made to appoint a committee to draft the sentiment of the convention and send it to the president. This draft assured the president of the interest of the Baptists of America in the work he has undertaken and advised him of their continued support of sound American principles.

Mayor H. E. House took the issue of race relations by the house and declared for a square deal. The convention was told that the police force had been instructed to place itself at the disposal of the city's guests, to be polite and do everything it could to provide for the delegates. He declared for law and order, for education and cooperation.

All credit for progress made in the endeavor to bring about unification of Baptists goes to Dr. Williams, who, as leader of the convention, has made it his supreme task. The spirit of this convention is unity. There is an active effort on toward getting together. The president sounded it in his annual address. Those who have come from other convention have done so with strong convictions.

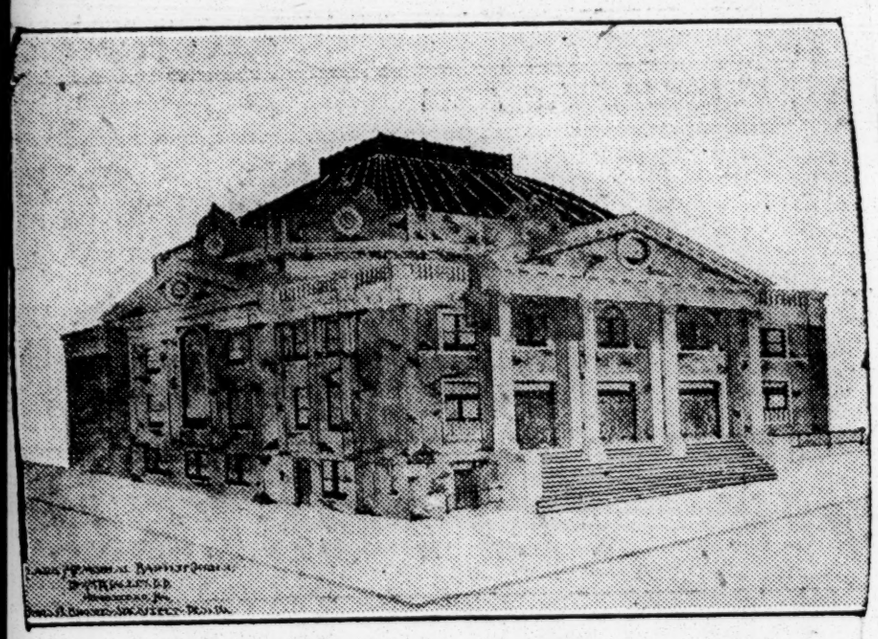
The new building for the Baptist Sunday School Publishing Board is the cynosure of all eyes. It is the pride of the convention and of the Negroes and whites of Nashville It is a cause for civic boosting. It is going to be paid for and completed. Bradby of Detroit making the appeal for funds brought $500 from one church in Michigan. Great credit has gone to Townsend, Secretary of the Sunday School Board.

The funeral of Rev. Stokes was held at the opening service. His body was brought from Los Angeles for the service and lay in state here Tuesday and Wednesday. He and the late Dr. Morris are jointly remembered.

The motto of the convention is "The Conquering Christ." The plea is for loyalty, loyalty to the Baptist Church, and its doctrine. There is an open fight against new ideas, Darwinism, mental heavens, and hells. The delegates have been adjured to preach the old-fashioned religion of a heaven and hell, to preach it all the time and to preach it everytime as though it was the last.

Church—1924 I. Baptists.

$120,000 CHURCH EDIFICE SETS NEW RECORD IN RACE CONSTRUCTION ACHIEVEMENT



Complete From Pipe Organ To Movies, Present Home of Church Is A Thing of Beauty

Clark Memorial Baptist Church Exemplifies "Self Help" Idea of Rev. M. A. Talley—Has Membership of Less Than 500 People.

HOMESTEAD, Pa., Feb. 7.—The erection of the Clark Memorial Baptist Church of this city has undoubtedly set a new record in the construction achievements of the race. It is the best of its kind in Western Pennsylvania and ranks with the greatest in the United States. The church possesses every modern improvement from pipe organ to movies, and is valued at $120,000.00. It is artistically but simply designed inside and out. The structure has three spacious floors and is capped by a beautiful central dome. The interior is finished with the finest of oak. It is equipped with a $5,000.00 pipe organ and the latest in pews. The exterior is of gray burnt brick.

Self Help Idea Exemplified.

In an interview with the writer Rev. Marshall A. Talley, pastor of the church, stated that an effort had been made to show the importance of self help to his people.

To the writer no greater example of self help has been seen or heard of in the Negro race.

The church has a membership of only 422, of whom two-thirds are active. Yet in 1923 these members raised in cash dollars $79,102.66, of which less than one thousand dollars were given by others, including white people.

Supports a Community House.

Homestead, located in the heart of the industry of the United States Steel Corporation, furnishes conditions which the church feels it is compelled to face.

A community house has, therefore, been opened here and this church has launched an extensive welfare program. Both white and colored, regardless of faith, enjoy its benefits. The program embraces several leisure time activities, such as athletics, music, domestic science and domestic art. A social culture course is being planned.

Talley a High Caliber Leader.

Dr. Talley outlined in brief a plan of his, whereby he proposes to solve the economic problem of the Negro woman in the north. He is by far no theorist.

He is a former secretary of the National Race Congress and was for 10 years with the American Baptist Publication Society as secretary of missions for the State of North Carolina. He is one of the originators of the Sanhedrin idea.

This is Dr. Talley's third big brick church. After only eighteen months upon the grounds he had built a $30,000.00 structure at Wilson, N. C., and did $30,000 worth of improvements on a church at Rochy Mount, N. C. His work here has been accomplished in less than two years. The Clark Memorial Baptist Church was completed without borrowing one cent.

However, he effected a loan of $40,000 here, the largest ever received by any Negro in this section and second largest the bank here has ever given.

INDIANA'S OLD SETTLERS

MOSES BROYLES.

BEGINNINGS IN THE MINISTRY

After landing in Indianapolis in 1857 he immediately made application for membership in Second Baptist church. There was no congregation of the Campbellites here. Having been accepted as a member and allowed the privileges of exhorting the people, Broyles was finally ordained to the full Gospel ministry, November 21, 1857, in Second Baptist church and later became pastor of this same church.

He was a very sensible man and had a vision of what qualifications his new work demanded. In his autobiography he writes, "Being fully aware of the great responsibility resting upon me, I felt my weakness sensibly. I therefore gave myself much to prayer and study that I might be able to do my duty as a pastor. I gave myself much to the study of government, especially to that of church government in each of its various forms." Not a bad program, especially in these days when much discussion is being done regarding the things which are profitable for a postulate for holy orders to study. That he studied diligently and hat there was need for this knowledge later years clearly shown.

The years which followed were hard ones for the young pastor and he relates how many times he felt like giving up. The men who had preceded him at Second Baptist had been of varying grades and the last man had all but broken up the church. The members were scattered and dissention apparently had made permanent divisions among them. This history of Second Baptist was dotted with quarrels and attempts of the "Old Guard" to cause the young man no end of trouble. Intermittently former pastors made incursions in the congregation and stirred up trouble which required all the patience and strategy possible to quell. 3-15-24

Broyles' strategy and his use of his knowledge of church government were evidenced by his dealing with one of these former pastors as quoted in his history. Broyles' sense of humor is also revealed. One of the former shepherds had become enamoured of the females, so the narrative goes, and was forced to leave. On top of this, his fingers had become mixed with some of the church funds. However, after drifting about the brother found that his living was not quite so well as it had been with the people of Second Baptist church and resolved to make a desperate effort to regain his old charge. Accordingly he visited the church and sent word that on a certain Sunday he would make formal application to rejoin Second Baptist as a member. This, of course, Broyles did not want but there was no law to keep the man from applying and although he had been forced to flee the city, he had many friends among the congregation (probably some of his former female admirers). A great crowd gathered for the service to see the brother return. He was told that he might present his application and when opportunity was given for him to make his confession of sin, instead he flew into a powerful sermon and "whooped" the congregation. It might have been effective but Elder Broyles tells how he had previously prompted one of his trusted deacons to move that the application be referred to the deacons for further investigation and that the brother be received later. Satirically, Broyles adds, "It is needless to state that the brother was never received."

Thousands of Negroes were passing through Indianapolis during this period when the Civil war was raging and shortly afterward. Many of these found homes here and settled permanently and many of our older families came with this group. The bulk of these migrants were Baptists and Methodists and since Second Baptist was the leading church of the denomination, it offered a spiritual home for many of them. This caused a stir among the members who claimed that preference was being given the newcomers, and some did not want the migrants received and given rights at all. They contended that the southerners were ignorant and had no experience in running their own churches, but Broyles held out that many of the best churches in the denomination were in the Southland and were administered by these same people and accordingly he made them welcome and admitted them into the councils of the church.

Differences in religious faith brought sharp personal encounters in those days and Second Baptist was in constant enmity with Bethel A. M. E. church. Both were rivals in that they made appeals for the better educated element among the Negroes and both were leaders in the social and civic life of the community. Broyles tells how one of the former pastors of Second Baptist held charge of the church and at the same time made overtures to the conference of the Methodist church to 'swap hosses." Word leaked out to the Baptist members and they called the elder into conference. He denied the rumor but when it was substantiated he said that the Baptist church owed him a large sum of money and he was trying to hold on until he could collect this debt before going to the Methodists. He was ousted from his charge and a committee was sent to meet the Methodist conference in Chicago and to present the whole matter of the treachery practiced. A peculiar slant as regards honesty and political maneuvers is gained when Broyles says: "Needless to add this was one debt which was never paid by the church" in speaking of the amount owed the minister.

(To be continued).

Primitive Baptists to Convene May 20-26; Monster Meeting Planned

Monster Meeting Planned for Federation Purposes.

Continuing to uphold her reputation as a convention city, Indianapolis will entertain the Primitive Baptists of several states, May 20th to 26th. Delegates will convene at Bethlehem P. B. church, corner E. 15th and Yandes streets, Rev. M. W. Robinson, pastor. Rev. Freeman

This is one of the greatest movements ever launched by the Primitive Baptists in the north and middle west. Among the purposes of this convention is the extension of the church throughout the country; to found and develop schools and publishing houses, to federate so that the denomination may function on an intelligent and progressive basis. May 17-1924

This progressive movement is due to the determination of the progressive members of the Primitive Baptist church to press forward and accomplish great things for God. All Indianapolis is invited to attend our sessions. To reach us, take a Columbia car, get off at 15th street, walk one block west to Yandes to our newly painted and beautiful edifice.

NASHVILLE, TENN.
MAY 22 1924

Negro Theological Seminary.

Dr. O. L. Hailey, of Tennessee, presented the report on the Negro Theological Seminary at Nashville, which was spoken to by Sutton E. Griggs, of Tennessee, a brilliant negro secretary of the Education Board of the National Baptist Convention. The report was adopted after an amendment offered by R. T. Hanks, of Texas, providing that the allocation of funds to that institution be referred to the committee on the future programs.

The report showed that the first unit of the proposed seminary is being constructed on the site on the Whites Creek Pike and is proposed to begin the work of teaching in the fall.

The following requests were incorporated in the report:

1. We request that, for another year, the present arrangement of a Joint Commission shall be continued.

2. That the two conventions approve the personnel of the two Boards as chosen, and either reappoint them or appoint their successors.

3. That the Commission of the Southern Baptist Convention continue to receive the funds allocated to this purpose from the 75 Million Campaign.

4. In the future program, we respectfully request the Southern Baptist Convention to provide not less than $50,000.00 per year for the promotion of the interests of the Seminary: that $20,000.00 of this may be set aside for current expenses. We do not see how the Seminary can be adequately maintained otherwise.

5. That we request the National Baptist Convention to provide an amount not less than $15,000.00 per year for the current expenses of the Seminary.

CINCINNATI CONVENTION ENDS SUCCESSFUL SESSION

Cincinnati, Ohio, June 20.—What is said to have been the most successful convention ever held in this city came to a close Monday when the National Baptist Sunday school convention, which had been in session since Wednesday, June 11, ended its five-day session.

More than 4,000 delegates from nearly every state in the Union were in attendance. The convention was opened Wednesday morning in Emery auditorium when a chorus of 300 voices, under the personal supervision of Prof. W. Johnson, thrilled the audience with special convention songs. On Thursday evening Judge William H. Harrison of Chicago was the principal speaker. His address to the convention won him much applause. 6-21-24

One of the outstanding features of the convention was the monster parade Sunday afternoon in which the 4,000 delegates marched through the streets with flags and banners. The parade formed at the Ninth St. Y. M. C. A. and marched to the Emery auditorium.

Among the many prominent delegates and leaders present were: Miss R. L. Carpenter, Bowling Green, Ky.; William Crudup, Chicago; G. W. Williams, Fort Worth, Texas; Mr. and Mrs. H. A. Boyd, Nashville, Tenn.; S. S. Jones, Muskogee, Okla.; the Rev. William Johnson, Pittsburgh, Pa.; Mrs. Nancy Hawkins, Springfield Ill.; I. Edmonds, San Antonio, Texas; H. W. Russell, Atlanta, Ga.; Georgia F. Marshall, Tampa, Fla.; G. W. Mislap, Little Rock, Ark.; Mrs. L. B. Fouse, Lexington, Ky.; the Rev. J. A. Sharp, Bryar, Texas, and Miss Mary E. King, Nashville, Tenn.

THE NATIONAL BAPTIST BUDGET COMMISSION.

Elesewhere in this issue we print an outline study of the budget plan designed to systematize convention finances. The old haphazzard way of collecting money for denominational work is not satisfactory. White Baptists north and south, business people generally, have improved their financial channels. Colored Baptists must grow more business-like in denominational work. Our churches, our conventions are suffering loss because business principles are absent. National Baptist Union-Review

Every city pastor knows, and many country pastors also, that entirely too many secretaries, agents, missionaries, travelers, men and women appear, one appealing for one thing, another for another, and many others to follow. The Budget Commission remedies that by the monthly payment for all boards. The aim is to enroll 500 pastors and churches at once. We think that a number of reliable churches in charge of dependable pastors will without much efforts show richer results that thousands now reveal. Let's try it. 7-25-24

The Budget Commission may turn out to be the neucleus about which all Baptists may gather and in both spirit and practices be one. We are informed that officers of the Budget Commission are to be selected from both National Conventions. We thing that it is a wise policy, one taht in itself spells much for the unity of estranged brethren.

We have watched with interest the workings of the Board of Promotion among northern white Baptists and the Millions Campaign Commission south. In no equal period of denominational history were such strides forward taken as in the last five years. Colored Baptists can make a beginning, can improve their financial methods, can show progression, though they may not approximate the great things done by their neighbors.

The Union-Review urges a trial of the commission plan.

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Any member of a Baptist church, or representative of a convention or an association subscribing to the objectives of the denomination may affiliate with the National Baptist Budget Commission.

Evangelical work .....10 per cent.

Every dollar collected to be apportioned as follows (tentative):

Foreign Missions .....25 per cent.

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Total .....100 per cent.

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Church—1924 II. Baptists.

sonally or as representatives of churches or other organizations.

Detailed information. Constitution and By-Laws to be drawn and printed.

The plan of denominational finances is patterned after the Board of Promotion of the Northern Baptist Convention and the $75,000,000 Commission of the Southern Baptist Convention.

Every board or other organization dependent upon churches and Sunday Schools for support, sharing in the benefits of our Budget Commission will save money now paid railroads and thousands of dollars otherwise spent. Monthly apportionments will come to each board and there will be a steady income for all departments of work.

The National Baptist Budget Commission is a mutual fellowship in the Baptist denomination, self-controlling, no man or board having exclusive power or right. The officers and managers may be changed at the will of the commission.

Because the National Baptist Budget Commission is composed of Baptists regardless of convention affiliation, apportionments above written shall be paid to such boards only as the donors shall designate. For the same reason officers and executives of the commission shall be selected from both National Conventions.

Subscriptions to the Budget Commission $100, more or less, according to will of individual subscribers, churches or schools represented. The immediate aim is to secure five hundred $100 subscriptions.

One twelfth of the sum subscribed is to be paid monthly. No subscription less than a dollar a month will be recorded in the office.

Individuals, churches, schools and missionary organizations not members of the commission may make donations to denominational work upon the same percentage basis.

The National Baptist Budget Commission is the "financial clearing house" for colored American Baptists, whose sole object and work is to collect money for the boards. Each board is to be relieved of money-raising that they may devote all time to direct religious work.

All subscribers to be notified first part of each month of apportionment due. Money must reach office in time to be divided for checks to go forward to boards fifth day of each month. Dr. John H. Frank, 530 S. 8th Street, Louisville, ~~Ky.~~, will enroll subscribers till further notice.

WHO OWNS THE NEW BUILDING THAT THE INCORPORATED CONVENTION CLAIM TO BE THEIR PUBLISHING HOUSE?

The colored people of the United States of America, having been emancipated from slavery less than sixty years, after more than two centuries of cruel servitude, should not be criticised by their more fortunate brother, who has enjoyed and had the advantage of freedom, self government and development, for more than ten centuries.

I am pleased to note that whatever we, as a race, have attempted to do that is worth while in this country, we have found friends among the white race who were bold and persistent to encourage and help us put it over. The proficiency of racial groups is a gift of powers that are not to be developed by the exercise of the faculties related thereto, but the end sought, usually suggests the means of proficiency.

Racial Ideals

Any race that becomes a Chinaman when in China, an Italian, when in Italy, a Frenchman, when in France, will lose its identity and become distinctive as a race with no identity. Hope deferred maketh the heart sick." Deception is bad, whether one is deceived in himself or deceives another, the result is the same. Deceive a child and reap a suspicious youth; deceive an optimistic parent and we will reap a generation of pessimistic children.

The building in question is a credit to the owner, but who is he? It is being constructed for the use of one party by another party, in the name of still another party. Whose building is it? More than twelve months ago there was a persistant rumor in Nashville to the effect that Rev. L. K. Williams, President of the Incorporated Convention, came to this city, with the intention of having the publishing house plant moved to Chicago or some other more favorable city, much to his surprise and dislike he found at that early stage of development, before the old building was removed, their Sunday School Publishing Board had signed a fifty or ninty-nine year lease to the Bank of which my friend, Dr. J. B. Singleton is the progressive president, for large and spacious quarters in the new building. The Board having accepted the bank's money, which is said to be more than the site cost, Dr. Williams, as president of the Convention, could not persuade or compel the Sunday School Board to refund the money to the bank, in order that the "will of the convention" to move the plant, might be carried out.

I never doubted the wisdom of the president's idea to move the plant elsewhere, neither was I surprised when he found out that he could not move it. We know that it is a violation of the Federal Laws for one corporation to dictate the course of another corporation, no matter what may be written in their Cheart ers to the contrary, the government says "No" thus it is clear, that the Incorporated Convention can not control it, if they can not control it then they don't OWN IT. I know they claim it and so does the Sunday School Board claim it, but WHO OWNS THE BUILDING?

The cost, says one of our city daily papers, will be($650,000.00) six hundred and fifty thousands dollars. This is a very costly building, to house a printing plant that costs less than $50,000.00 which the board as such, was not able to buy, on its own resources, while it is no doubt a secret to many, as I have not seen it in print, but I think I know the corporation that stood for the machinery and they are not in the "printers' supply" business either; this of course is very significant to me, though I will not call any name in this article. Surely the Sunday School Board doesn't own the building. It is preposterous to think that they would take on themselves such a heavy obligation, when their machinery is not paid for. For instance a few days ago, one officer of one of the leading banks of this city,)white) was pressing our trustee board to collect on a note and I requested a few more days of grace, but he was inclined to grant my request, because said he, "your convention or board is erecting a new building on the corner of Fourth and Cedar Streets and you ought to be able to pay us now, I don't understand you asking for more time on this note, we must have the money now," thus it may be seen that this new building does not belong to the Sunday School Board, as owner with the exclusive right to control.

THIS IS A MATTER OF GRAVE CONCERN TO THE NEGRO BAPTISTS OF THIS COUNTRY, IN WHOSE NAME, THIS COLOSAL BLUNDER IS BEING MADE.

Of the many religious publishing houses in this city and in the south this building is costing more in dollars and cents, than any publishing house in the south, regardless to race or denomination, why the interest alone will be not less than $40,000.00 annually or more than $3,000.00 each month.

The reader will excuse this digression, "Ownership" is our subject the term in law, means "the exclusive right of possession" and we have shown that the incorporated convention does not own it, because it has no rights that the Sunday School Board is bound to respect and theSunday School Board doesn't own it, because they are not able to finance it as a board. No doubt Dr. Singleton's bank has a prior lien on the ground and that is about as far as the bank cares to go. I am sorry for the incorporated Baptists who are proud of the building, in belief that it belong to them.

A business man told me the other day that he had accepted some of the "debenture bonds" as part payment for work done on the building, but this he would not have done, if the bonds had not been signed by the contractors, Windham Brothers. If the contractor's equity in the building is so great that no obligation pertaining thereto is worth a copper without their security, who owns the building?

Why doesn't the incorporated convention or the Sunday School Board secure these bonds with their property if they own the building? The poor man who has nothing and claims nothing is in a more favorable state in the eye of a conscientious public, than those who are claiming everything, from a Seminary that generous white friends are building to rent to them, to a fine building which no one who knows, will tell the facts about without much reserve, yet having nothing, but a host of deceived followers, for whom no one seems to be willing to lift up a voice in their behalf

A MAD SCRAMBLE IS INEVITABLE.

J. L. Harding.

L. K. WILLIAMS WOULD REUNITE BAPTIST FORCES

Makes Tour in Interest of Forthcoming Conclave At Nashville

Interest in the forthcoming 43d annual meeting of the National Baptist convention has taken a spurt as the result of a country-wide tour just completed by Dr. L. K. Williams, pastor of Olivet Baptist church, this city, and president of the convention, Nashville, Tenn., is to be the scene of this year's sessions, which will cover the period from Sept. 10 to 15.

The past two years have seen a sort of livening up of Baptist activities, due largely to changes necessitated by the death of the Rev. E. C. Morris, who for a quarter of a century piloted the great organization. Since his death plans for the extension and development of Baptist work and influence, which were in an embryonic stage, have grown in such rapid fashion that the leaders of the church find themselves faced with a tremendous problem in keeping all parts of the machinery gauged for the quickened pace.

Much of the successful accomplishment of the church has been due, of course, to Dr. Williams, aided by those advisers who had planned along with the deceased president. During his recent tour the story of Baptist achievement was carried to every point of influence in the United States by the present chief executive, who reports that the legions of church workers are as one in support of the major purposes of the organization.

Strong efforts are being made by the present followers of Dr. Williams to come to an agreement with the incorporated Baptist convention, looking toward union. Already they have approved without a dissenting vote the terms of peace as agreed upon by the joint commissions representing both bodies. Dr. Williams has told his followers to come to Nashville prepared to do all they can to promote harmony in the Baptist ranks. The one big question at Nashville is to be: "What else can the National Baptist Convention do to reunify the Baptist forces" The recent report of a debate on reunification, in which Dr. Williams had taken a part, was without foundation. This session of the convention will be marked by the largest representation of laymen in the history of the body. They are coming to help organize permanently the Baptist laymen's movement, designed to be the support of the Baptist clergy in a helpful, practical manner.

Among the reports to be read at this year's convention will be one covering the work in connection with the monument to Dr. E. C. Morris, which was unveiled July 4 of this year. Reports of the various boards will show that they have doubled and trebled, in some instances, their work during the past year.

For foreign mission work there has been collected this year $85.000. Last year there was only $42,000, and the year before $32,000.

Among the constructive achievements of the present administration are the new $550.000 publishing house at Nashville, described by those who have seen it as being as fine as any building occupied by Negroes in America: and the bringing into being of the American Baptist Theological seminary on 40 acres of land purchased next to Roger Williams university.

Dr. W. T. Amiger, former superintendent of foreign missions, is dean of the seminary and Dr. J. H. Garnett head of the theological faculty.

On the program at this year's convention will appear some of the most eminent church and social workers in America, among whom will be Dr. R. R. Moton, Tuskegee institute principal; Dr. W. W. Brown, New York city; Dr. J. C. Austin, Pittsburgh; Dr. R. C. Woods, Lynchburg, Va.; Dr. John Hope, Atlanta; Dr. R. T. Pollard, Selma, Ala.; Dr. Joseph A. Booker, Little Rock, Ark.; Dr. E. L. Harrison, Houston, Texas; Dr. Carter Woodson, Washington; representatives from the Southern White Baptist convention, the Northern White convention, and from the outstanding religious organizations of the world.

It is expected that impetus will be given at the convention to the $100,000 drive now being promoted to push construction and defray the expenses on the new publishing house.

NEGRO SESSION IS OPENED IN MOBILE

Institution Fostered by Baptist Churches of State Given $1,200; 2,300 Attending

MOBILE, ALA., Aug. 1.—The thirty third annual session of the Alabama Colored Baptist State Sunday school convention, Professor J. H. Creed of Gadsden, president, began its two days' session Thursday morning at the Franklin Street Baptist church.

Delegates representing 88 district Sunday school connections and 2,300 colored Baptist churches in Alabama, with an aggregate membership, it is claimed, of 300,000, filled the auditorium of the church when the song service by one hundred trained singers under Rev. John Nelson Brown opened the services.

Day's Features

The features of the first day's work were the informal conference conducted by Rev. J. D. Herwood of Marion; rally for Selma University, the state school, fostered by the denomination, which resulted in $1,200; the annual report of the treasurer, Rev. J. R. Matthews of Birmingham, showing receipts and disbursements amounting to $2,834; the report of Dr. L. W. Calloway of Selma, director of Young People's religious training in Alabama under the Sunday school convention and the American Baptist publication society with headquarters in Philadelphia, Pennsylvania; the reelection of all the officers; group meetings of pastors and superintendents in the interest of Selma university; the annual address of President J. H. Creed, in which he emphasized the duty and necessity of training children for religious work and an address by Dr. R. B. Hudson, of Selma, secretary of the National Negro Baptist convention, who stated that a firm of Birmingham colored contractors and builders had secured the contract of constructing the half million dollar publishing house in Nashville, Tennessee and how to conduct a cradle roll, by Minnie L. Mims, of Birmingham.

In his report Dr. Calloway showed among other things, that he traveled 9,000 miles, visited 122 churches, organized 54 Sunday schools, conducted 26 Bible institutes, preached 60 sermons, enrolled 300 in the Students' Bible training course and collected $1,335.

Night Service

The first part of the night service, attended by delegates and visitors occupying all available space in auditorium, galleries and aisles, was the educational period, presided over by Dr. R. T. Pollard, president of Selma University. Addresses were delivered by Dr. C. L. Fisher, Dr. R. B. Hudson, Dr. D. V. Jemison, Professor G. T. Stocks, instructor in Latin at the university; Professor C J. Hurston, in charge of the grades of the school; Professor E. W. Knight, a former instructor at the school; Rev. A. F. Owens, dean of the Theological department and others.

The annual sermon was preached by Rev. John Nelson Brown of Gadsden, using for his text Matthew 4:19; "Follow Me" and discussed loyalty to Christ, steadfastness in service and the power of prayer. The sermon made a fine impression. The speaker is a graduate from the literary and theological departments of the institution.

The convention will finish its work Friday.

The second day session of the thirty third annual meeting of Alabama Colored Baptist Sunday School convention opened at ten o'clock Friday morning at the Franklin Street Baptist church President J. H. Creed presiding.

Rev. John Nelson Brown in charge of the special chorus opened services with songs.

Rev. C. A. J. Mallory conducted an informal conference of district presidents during which encouraging expressions from the field were made by delegates.

Rev. J. Pins Barbous, pastor Day Street Baptist church, Montgomery, delivered an eloquent address on "The Pastor's Place in the Sunday School."

Dr. M. Thornton of Birmingham, spoke on "The Place of our State Organ in the church, the Sunday school and the Family."

Reports from Departmental meetings showed collections for Selma university, had reached $2,500 and still

CALIFORNIA BAPTISTS ORGANIZE

REV. G. C. COLEMAN, D. D., ELECTED PRESIDENT OF CONVENTION

Los Angeles, Calif. July 28th (Special to The Nashville Globe.) As an out-growth of the Southern California Association and Chautauqua in session here this week, the California Baptist State Convention was organized in this city with Rev. G. C. Coleman, D. D., of Oakland, Calif., as its President. The Convention in its formation and organization distinguished itself even in the pre-amble by taking a bold stand for the National Baptist Convention of America, which is unincorporated, headed by J. Edmund Wood as its President, and for the National Baptist Publishing Board, R. H. Boyd founder, located at Nashville, Tenn.

The organization is the direct result of the coming together of the Southern California and the Northern California Associations augmented by a dozen churches that came into the newly formed state body that had not affiliated with either the Northern or the Southern California brethren. Throughout last week and up to the middle of this week intense interest with the largest attendance have characterized the morning, afternoon and evening sessions of the Association proper.

Distinguished visitors from several states were here in attendance; they brought greetings to the California Baptists and were given a royal reception. The guest of honor who was heard five different times in two days was Henry A. Boyd of Nashville, Tenn. His quintuple talks, each covering a different theme, created a profound impression upon the coast. TheT principal talk however, and the main address was delivered on Wednesday night to a magnificent audience. It was estimated that there were people from fifteen different states, many of whom were visiting on the coast, and learning of the appearance of the Secretary of the Sunday School Congress, took occasion to visit the meeting.

Dr. J. A. Sharp, the National Superintendent of Teacher Training was another guest of honor, who is to spend the remainder of this week doing Chautauqua work.

The meeting was under the auspices of the Association of Southern California, Rev. D. C. Knox, moderator, Rev. A. Lively, Rev. A. P. Ramsey, Rev. Mack Allen, strong supporters and principal advisors. The result of the organization of the State Convention proper was the selection of the following officers: Rev. G. C. Coleman, Oakland, Calif., President; Rev. D. C. Knox, Los Angeles, Calif., First Vice President; Rev. H. R. Smith, San Diego, Calif., Second Vice President; Rev. A. P. Ramsey, Los Angeles, Calif., Secretary; Rev. A. Lively, Los Angeles, Calif., Rev. W. L. Strother, Pasadena, Calif., Corresponding Secretaries; Mr. C. Williams, Berkley, Calif., Treasurer; Rev. Mack Allen, Los Angeles, Calif., Field Secretary; Rev. W. F. Watkins, Berkley, Calif., General Missionary; Rev. F. O. Brown, San Diego, Calif., Chairman of the Evangelical Board; Rev. B. Robinson, Los Angeles, Calif., Rev. J. Turner, Los Angeles, Calif., Evangelists; Rev. J. E. Pius, Superintendent of Missions, Los Angeles, Calif.

Augmenting this strong array of officers that go from the extreme southern part of California up into the northern section of the state that comprise the leading churches of the Golden West or Golden Gate State there will be the fullest co-operation on the part of the Sunday schools, the B. Y. P. U's. and the other auxiliaries. The remainder of this week will be devoted to purely Sunday school and B. Y. P. U. Chautauqua work.

Church - 1924.

N. Y. Baptists in Annual Convention

Elect Officers for Ensuing Year—Miss Burroughs Attends.

The New York Colored Baptists held their 29th annual convention at the Abyssinian Baptist Church, October 28 to 31. The Women's Auxiliary also held their 23d annual session at the same time.

Among the speakers were: Dr. G. H. Sims, president; Rev. L. W. Hoxton of St. Philip's, Staten Island; Rev. J. E. East, Secretary of the National Baptist Foreign Mission Board; Revs. E. A. Cook, S. Clark and W. L. Williams, New York City; Rev. J. H. Dennis, of Hudson, N. Y.; Rev. King, of Watervliet, and Rev. J. W. Washington of New York City.

11-5-24

Other speakers were: Mrs. Taylor, Miss Nannie Burroughs and Miss Deyancey.

Officers elected for the ensuing year were: New York N.Y.

President, Dr. G. H. Sims; Vice President, M. L. Shepard; 2d Vice President, Rev. W. O. Harris; Recording Secretary, Rev. J. Millard Sevister; Assistant Recording Secretary, Rev. R. Nelson; Corresponding Secretary, Rev. A. C. Matthews; Treasurer, Rev. J. B. Boddie; President of Women's Auxiliary, Mrs. G. Richardson; President of Sunday and B. Y. P. U. Convention, Mr. W. H. Johnson.

SEP 1 1924

NASHVILLE, TENN. BANNER

WORLD DEMANDS MORE OF NEGRO

Convention Speaker Says Each Should Take Man's Place or Stand Aside.

DAY OF EXCUSES GONE

Too Many of Race Try to Get Through Life With-

out Work, Speaker Tells Delegates.

RACIAL CO-OPERATION

By CHARLES STEWART.

In calling to order the second day's session of the aNtional Baptist convention this morning in Ryman auditorium, Dr. L. K. Williams of Chicago told the Negroes that the world was not asking about their parents or what they could do, but was demanded of each man to take his place as a man or stand aside.

"That your parents were slaves," said Dr. Williams, "will not help you anytoday and will not be considered an excuse for any shortcoming, for you have had over a half century to make something. We have a class of our own people that must be reached. We have too many who are trying to get through without work. A class of worthless young men who have formed a league against work and would take your life, if necessary, in order to get your money. Take, for example, the man who lured one of our ministers into an alley last night on pretext to show him a shorter way to the convention, and as he was going there, knocked him down and robbed him. The blow which he gave him could have been a death blow, but what did he care? There are young Negroes around here daily seeking an opportunity to get their hands in your pockets.

"There is a new race consciousness awakened in the Negro of today, and I refer to the industrious, honest, reliible class. He has discovered himself, powers, opportunities and ability. The migration of the Negro has made the provincial, proverbial problem universal one. A new, more universal, adequate type of race literature is being produced This new literature is very comprehensive and deals more with the Negro's virtues than the old literature did. The bold, aggressive attitude of religious organizations in favor of justice and fair play for all men, a living remembrance of the best lesson taught by the World War, physical force and violence can settle nothing.

"The desire for inter-racial co-operation and good will as evidenced in the existing of more than 1,100 different inter-racial commissions; our passing rapidly through the lynching danger zone; just think only five lynchings the first six months of this year and only three states qualified in the same time for lynching parties The giving of suffrage to American womanhood and the unselfish interest white women exercise for women irrespective of color; they are contending for protection and respect for womanhood as the best expression of all men's chivalry. The fact that many white people are studying as never before the Negro question; until recently they complimented themselves on their complete knowledge of the Negro.

"I am encouraged so much when I discover that our religion is becoming more practical, without losing its energy and spirituality. It is being taught down to the earth and applied to the relations of this life. The things I have spoken of are the basis of my conviction that the darkest hour of race relations have passed already, and the skies are aglow with the luster of the rising sun of a new and better day. God hasten its coming.

Baptists.

"Let us at all times teach love. Let us speak kind words of all men; abuse and hatred accomplish nothing but death. Our mission is to lift men up and to live and practice the love which was brought to the world by Jesus Christ, and pray as He did for our enemies, if we have any, 'Father, forgive them, for they know not what they do.'"

Revs. C. E. English of Florida, S. T. Eldridge of Connecticut and E. E. Birhalter of Arizona conducted the opening of the second day's session of the convention this morning at 9:30 o'clock and the opening topic, "The Conquering Christ—in Racial Relations," was discussed by the Rev. Dr. W. C. Brown, president of the Florida Baptist state convention. He declared that the spirit of Christ was getting in the hearts of men, and they were directing their affairs and with that love were talking more to each other finding the good qualities and talking less about each other.

"Christ is arresting hatred and as he conquers the hearts of men he is supplying his love, which will destroy lawlessness, crime, mob violence, lynching and supply law and order. It is teaching men to love one another. We had this portrayed in that wonderful address delivered by Mayor Howse yesterday. I am praying God to give us such men all over our country, and then we can truly join the Psalmist David in saying 'Behold how good it is for brethren to dwell together in unity.' We will ever go to the rescue of a human in distress, and not stop to ask about his race, color or nationality."

The president announced the following committees:

Enrollment—William H. Steward, A. M., Kentucky; W. L. Varnado, Mississippi; U. J. Robinson, Alabama; O. C. Maxwell, Missouri; J. H. Henderson, Tennessee; William Madison, Illinois; D. F. Thompson, South Carolina.

Finance—W. F. Graham, Pennsylvania; R. T. Sims, Mississippi; Felix Jones, Texas; A. D. Williams, Georgia; Fountain W. Penick, Illinois; R. E. Bryant, Arkansas; S. A. Owens, Tennessee; M. F. Washington, Alabama; S. S. Odom, Arkansas; J. F. Kersh, Indiana.

Special Rally—J. L. Campbell, Tennessee; W. J. Winston, Maryland; J. Franklin Walker, Ohio; R. M. Caver, Arkansas; W. F. Botts, Nebraska; C. T. Welcher, New Jersey; J. J. Olive, Illinois; D. A. Holmes, Missouri.

Ushers—J. Francis Wilson, Kentucky; R. N. Hall, Alabama; George McNeal, Kansas; C. W. Graham, Tennessee; M. Owens, Missouri; C. P. Smith, Kentucky; H. Green, Tennessee; R. W. Peterson, Arkansas; E. P. Clombis, Louisiana; T. T. Addison, Oklahoma; J. W. West, Illinois; H. H. Lowe, Mississippi; W. H. Farrell, Georgia; A. J. Green, Alabama; D. J Crawford, California.

Dr. A. M. Townsend, secretary of the Sunday school publishing board of the national Baptist convention, was given an enthusiastic ovation when he reported on the work done during the past year and the new buildings being erected. He said that such buildings showed to the world the progress made by his people in the past half century and was an indication of the future.

"As a race we have stopped complaining," said Dr. Townsend, "because we have long since learned that complaints and wailing accomplish nothing. We are just moving the stick out of the way and going right on with the work for the betterment of this race of ours.

"I want you to note the progress made in the past four years. In 1920 we had 35 employes, now we have 10; in 1920 we had two stenographers, now we have 10; we had then two editors and four contributors, and now we have 10 editors and five contributors, two of whom are giving their entire time; in 1920 we were putting four periodicals out, now we are putting out 10 and the Sunday School Commentary; in 1920 we were buying our Sunday school helps, such as record books, class books, collection envelopes, catechisms, from other publishers, paying them hundreds of dollars each month, but now we are printing all these ourselves; in 1920 the monthly pay roll was $2,120, this year the monthly pay roll averaged 5,935; in 1920 the year's business amounted to $94,939.23, for this year it is $237,229.64; in 1920 our net assets were $17,217.54, and at the close of business this year they were $219,746.92. In 1920 the liabilities were $20,711.21, at the close of business this year the liabilities were $15,931.93; in 1920 we were crowded into the jammed into the part of three buildfirst floor of one building, now we are ings on three streets, and today we are looking forward with fevered anxiety when we shall soon get relief and occupy our commodious new half-million-dollar home and be so modernly equipped as to be able to take care of the demands that are being made upon us by the denomination; in 1920 we had around 9,500 Sunday schools as our patrons, this year we have around 16,000. What have we wrought?"

Dr. Townsend told how the Negro Baptists had responded to the calls made from time to time for funds to complete the building. He paid a high compliment to the editorial staff of the Sunday school literature. He said that the record showed that the receipts last year from all sources by the board were $191,118.89, and this year they had veen $237,229.64, an advance of $46,110.75.

NASHVILLE, TENN. BANNER

SEP 10 1924

MORE THAN 4,000 NEGRO BAPTISTS ASSEMBLE HERE

National Convetion Begins Six-Day Session

LEADERS ATTEND

Others to Arrive Before Meeting at Auditorium

Between 4,000 and 5,000 delegates to the forty-fourth annual meeting of the National Baptist convention, the largest negro denomination in the world, which will assemble for a six-day session in the Ryman auditorium Wednesday morning, had been welcomed and registered at the new National Baptist publishing house, Fourth avenue, north, and Cedar street, at midnight Tuesday.

The assemblage includes negro church leaders from each of the 48 states of this country, Africa, Latin America and the West Indies, and approximately 3,000 to 4,000 others are expected before the convention is called to order at 10 a. m.

A program of hymns and folk songs by a local chorus of 250 voices entertained the delegates at the Ryman auditorium Tuesday night, while the executive board was holding its preliminary session in an uptown residence, and a corps of 200 automobiles, each labeled "Transportation," was engaged in carrying new arrivals from the Union station to headquarters, and from there to the rooms assigned.

1,000 Homes Filled.

All available housing space in the city has been reported to convention headquarters, and is rapidly being filled. One thousand negro homes, the negro Y. M. C. A., and Y. W C. A. have already been allotted their full quota of delegates; and the Roger Williams University dormitory will probably be filled by Wednesday night.

Principal events during the convention will be a flag raising at the new publishing house Friday at 2:30 p. m., and the dedication of the new National Baptist Theological Seminary Sunday at 1:30 p. m.

Members of the women's section of the convention will meet in the Spruce Street Baptist church, Seventh avenue, north, while the main convention is in session at the auditorium.

All laymen's meetings, except those joined with the general convention, will be in St. Matthews Baptist Church, 213 Fifth avenue, south.

Several national negro leaders are among those listed for speeches. The assemblage is the largest of its kind since James Robertson settled on the Cumberland, and elaborate entertainments have been arranged by local members of the race. Thousands were promenading at once along sections of lower Cedar street and Broadway Tuesday night.

"Conquering Christ," is the motto of the convention, the phrase having been used as part of the subject for every address before the convention.

Convention Opens, 10 a. m.

L. K. Williams, president of the international denomination will call the first meeting to order at 10 a. m. Morning sessions on succeeding days will be convened at 9 a. m.; all afternoon sessions at 2:30 and night sessions at 7:30 p. m.

After the call to order today, the program of the main convention is as follows:

10:30—Devotions by the Rev. Herrod of Ohio, the Rev. W. 3:50—Annual address, the Rev. Thornton of Alabama, the Rev. Wilson of Mississippi, and the L. K. Williams, convention presi-
Bates of Iowa, and the Rev. W. R. A. Adams of Arkansas. dent.
Forbes of Georgia. 11:00—Welcoming address. Reports of the secretary,
10:30—Address, "The Conquer- 12.—Response to welcome by the auxiliary, a
ing Christ in Our Enterprises," the Rev. J. C. Austin, Missionary Rev. W. D. Carter of Washington. 3:00—Joint session with women's ment committee. treasurer and attorney. Election
Pennsylvania. Afternoon. 3:10—Annual address by Mrs. S.
2:30 p. m.—Devotions by the Rev. W. Layton. president of the wo-
men's auxiliary.

While Delegates Arrive Here, 89 Leave for Chicago Meet.

Two National Baptist conventions, neither recognized by the other, and both of which open their "forty-fourth annual sessions" separately today, one here and the other in Chicago, drew 4,000 negro Baptists into Nashville and another four score out of Nashville Tuesday afternoon.

The split occurred at the Chicago convention of 1915 over the ownership of the negro Baptist Publishing House, founded here by the late R. H Boyd, wealthy negro publisher, according to a member of the convention which will convene for six-day session in Ryman auditorium at 10 a. m.

Boyd claimed ownership of the publishing house, and the courts sustained his claim, it was explained. This led to a schism which has split the convention and has resulted in the establishment of another publishing house, under another National Baptist Publishing Board here. The new plant at Cedar street and Fourth avenue, north, was erected by the half opposed to the Boyd faction.

The convention meeting in Chicago claims to be the original convention, according to a statement Tuesday because "it is still a volunteer association and has never been incorporated."

Eight-nine negro church people "representing 45 local negro churches, were included in the delegation which left here for Chicago Tuesday in two special cars aboard the Dixie Flyer. They will return after five days.

HANDSOME NEW COLORED CHURCH IS COMPLETED

The handsome new Tabernacle Baptist church, colored, is completed and the contractor left for his home yesterday. The new edifice was erected at a considerable cost and is modern in every way. Services will be conducted in the new church immediately.

Mt. Olivet Church Pays $450,000 For Lenox Av. Edifice

7th Day Adventist Temple At 120th St., Acquired By 53rd St. Baptists

EDIFICE OF WHITE MARBLE

Price Paid Is Record For A Negro Religious Group

On the 16th of October, 1924 the Mt. Olivet Baptist Church, 159-161 West 53rd Street, New York City, the Rev. William P. Hayes, D. D. pastor, signed a contract for the purchase of the Seventh Day Adventist Temple, Lenox avenue and 120th street, for the sum of $450,000.

This sum, it is stated with authority is much less than was asked at the beginning of negotations, but even so, it is declared that this figure beaks all records in the matter of cost of Negro church edifices throughout the world.

The Temple is one of the finest examples of the clasic style of architecture to be found in the United States. It stands on a plot 100 x 100, and is approached from Lenox avenue by stone steps extending thre-quarters of the width of the building. It is of recent construction and the pure white Indiana limestone columns tend to give to the whole structure a Romanesque appearance. The front and the side on 120th street are of Indiana limestone and represent a picture of rare beauty and symmetry. The seating capacity is 3,000, and a feature of the seating arrangement is the double balcony in the front. The large stained glass windows add greatly to the harmony and beauty of the general scheme.

Why The Edifice Was Bought.

It has been estimated by competent judges that the building alone, if erected today, would cost considerably more than is involved in the present transaction.

Mount Olivet Church was influenced by two strong considerations in the purchase of the Temple.

First, it was advantageous, if possible, to located the church in an edifice ready for occupancy. The hazards connected with building from the gruond up were well understood by those intrusted with the responsibility of locating the new church home. It was no easy task to find a church building suitable for the needs of an expanding institution like Mount Olivet; but it is believed that this difficulty has been successfully met in the purchase of the Temple.

Secondly, Mount Olivet Baptist Church felt that some consideration should be shown Lenox avenue in the distribution of the churches. Lenox avenue constitutes one of the main arteries of traffic, and is at the same time one of the most beautiful promenades in Harlem. And yet not one race church is on this great avenue. Mount Olivt's great aim in coming to Harlem is to serve in the place where services seems needed. The officers believe it does not serve the cause of Christianity effectively to locate all the influential churches in a certain given area.

Explaining The Location.

Speaking of the transaction, Dr. Hayes, the pastor, says;

"All wise observes of the signs of the times are confident that the Negro residential section will continue to extend farther and farther South. The northern limit which it the Harlem river, has been reached; and there are several churches ministering to the needs of this section, as well as the central section of Harlem. Mount Olivet, after a careful survey of the situation, and with an eye to its future usefulness, has chosen to pitch its tent to the South. The chief reason assigned by the Seventh Day Adventists for the sale of this church to Mount Olivet was the fact that the neighborhood was already rapidly changing, and would become more and more a colored community.

"At any rate, Mount Olivet has purchased this valuable corner plot, and hopes with the co-operation of its loyal members and friends in the City of New York to hold its first service in the Temple shortly after the middle of next October."

The Church Officers.

Associated with Dr. Hayes in this transaction were James H. Johnson, president, and T. Hurd Heddleston, financial secretary, respectively, of the Board of Trustees. Counsellor C. W. McDougal acted as legal representative of Mount Olivet throughout the transaction.

Officers of Mt. Olivet Baptist Church are: Rev. William P. Hays, pastor; John D. Younger, church clerk; Richard H. Powell, assistant church clerk.

Deacons—R. T. Batts, chairman; Wesley Norman, vice chairman; Alexander White, Robert Robinson, treasurer; D. W. Gibbons, General G. Stephens, James E. Pleasant, Charles H. Wilson, Joshue Morris, James E. Julius, John A. Kirby, A. J. Campbell, James H. Shelton, J. J. Benefield, E. N. E. Tompkins, R. J. Diggs.

Trustees—J. H. Johnson, president; J. J. Yancey vice president; T. Hurd Huddleston, financial secretary; William Spotswood, secretary; Mrs. R. G. Wallace, G. G. Stephens, Jhon A. Kirby Jhon D. Younger, John D. Long jr., Mrs. Edith H. Nuett, office secretary.

Historical Sketch Of Church.

The Mount Olivet Baptist Church was organized March 10. 1878. in 165 West 26th street, under the pastorate of the Rev. D. W. Wisher ,D. D. its only surviving ex-pastor. The late Dr. Thomas Armitage, then pastor of the Fifth Avenue Baptist Church, took part in the ceremonies at the time of organization The Recognition Council was held May 30, 1878. Shortly after its recognition the church removed to a new meeting place in West 37th street, where services were held until 1881, when it became imperative once again to seek larger quarters. Through the assistance of the Baptist City Mission Society, the Church was enable to secure the use of Grand Union Hall at 7th avenue, and 34th street, in the year 1881. After worshipping in this hall for three years, the congregation began negotiating for a permanent place of worship.

In the year of 1884, the present site on which stood a magnificent old church building, was acquired; and in June of the same year, the dedicatory exercises were held. This old church building has a wonderful history. Back in 18- it stood at Union Square and 15th street and was then known as the Puritan Congregational Church, of which the late Dr. Cheever, noted abolitionist, was pastor. The building is said to have been moved from Union Square to its present location, being known thereafter as the Bethesda Baptist Church. There is a tablet in the church commemorating the achievements of one of the pastors of Bethesda Church.

During its more than forty-six years of existence, the Mount Olivet Church has had only four pastors, namely; the Rev. D. W. Wisher, D. D., whose pastorate lasted 21½ years; the late Rev. C. T. Walker D. D., whose pastorate lasted 4½ years; the late Rev. M. W. Gilbert, D. D., whose pastorate lasted six years; and the Rev. William P. Hayes, D. D., the present pastor, who came to the church in May, 1911.

Mount Olivet has a membership of 4,000, and is thoroughly organized for intelligent and efficient christian service. The worship is of a high order, without being formal, and the music is one of its most attractive features. It stands four-square for the old gospel, but endeavors to interpret it in terms of modern life. It has made a substantial contribution ti the religious, moral, and civic life of New York City, and sincerely hopes and prayes that it may become an even greater force for good in this the greatest of all cities.

Church-1924. Baptists.

NEGRO CONVENTIONS OPENED IN MOBILE

Franklin Street Baptist Church Scene of S. S. and B.Y.P.U. Workers' Sessions

MOBILE, ALA. July 29.—The twenty-third annual session of the Alabama Colored Baptist Sunday school convention, and twenty-sixth meeting of the Baptist Young People's Union convention, jointly, opened at the Franklin Street Baptist church Tuesday night at 8 o'clock.

The meeting opened with a song service by one hundred trained voices in charge of Rev. John Nelson Brown of Gadsden. Prayer was offered by Rev. J. H. L. Smith of Dufaula. Rev. Judson Lyons Kilpatrick presided and delivered the opening address for the B. Y. P. U. convention. Pastor Urfah J. Robinson presented the speakers who delivered welcome addresses.

Dr. John W. Phillips, pastor of the Government Street Baptist church, spoke in behalf of the white Baptists of the city. O. A. Anderson represented the Sunlight Baptist association; J. W. Echols spoke words of welcome for the B. Y. P. U. district convention; Robert A. Brown spoke for the Franklin Street Baptist church; Dr. Marshall C. Cleveland spoke in behalf of the Mobile Baptist Union and Dr. J. L. Wilson, pastor of the Warren Street Methodist Episcopal church, made the visitors welcome to all the colored churches of Mobile, regardless of denominations.

Dr. Tew Tobin, Jr., closed the welcome felicities in behalf of the business and professional men. Prof. E. Z. Matthews of Sheffield, and W. M. Montgomery of Birmingham, responded to the welcome address in behalf of the two conventions. The annual sermon was preached by Rev. P. J. Watkins, pastor Seventeenth Street Baptist church, Anniston, who used for his theme, "Christ the Source of Real Knowledge."

All available space in the vast auditorium and galleries was occupied by visitors from all parts of Alabama. The song service by the trained chorus was a feature of the meeting. The two conventions will be in session four days.

evening. The feature of the first session will include the meeting of the Board of Managers which will be followed by the annual report of the corresponding secretary, Dr. A. A. Graham and the annual address of the president, C. S. Brown.

The territry of the convention covers the country and delegates from all sections to the number of twelve hundred are expected to be in attendance. The body supports twenty-six missinaries on the foreign field, of this number, twelve are in Hati, three in Russia and three are here on furlough. Four new workers and one of these here on furlough will sail for Africa in October. This will bring the working force up to thirty

The buiding program of the year calls for the erection of a hospital building in Monrovia, one dormitory in Carysburg and one at Brewerville Liberia. The sucess of this convention is due to the efficiency of its workers, public confidence in the officials, and the liberal contributions of the churches and individuals. It spends the money for the purpose for which it is given and keeps in touch with the missionaries. By this method they know what is being done and know the needs of the field.

Speakers for the Washington meeting include such notables as Miss Annie Burroughs, Dr. Wood of Danville, Ky., Dr. A. W. Brown of Richmond, Va., Prof Kelly Miller and Rev. Richard Carroll of Columbia, S. C.

The officers are, Dr. C. S. Brown of Winston, N. C., president, Dr. A. A. Graham of Phoebus, Va., corresponding secretary., Dr. J. H. Hughes of Orange, N. J., teasurer, Dr. W. T. Johnson of Richmond, Va., chairman of the executive board., Rev. A. W. Pigues of Raleigh, N. C. recording secretary and Nelson Williams, Ph. D. secretary of the executive board.

THE L[illegible] REY BAPT. FOR[illegible] MISSION CON.

By N. B. Dodson

WASHINGTON, D. C., Aug. 18.—The big event in religious circles here for the first week in September will be the Annual Meeting of the Lott Carey Baptist Foreign Mission Convention. The convention will convene on Tuesday, September 2 and will close on Friday

TWO GEORGIANS ELECTED AT N. B. C.

Two places in the official personnel of the National Baptist Convention that came to a close in Nashville, Tenn., Monday night after a most successful session were given to two prominent Christian leaders of Atlanta. Dr. A. D. Williams, pastor of Ebenezer Baptist Church, was elected treasurer of the National Baptist Convention, Incorporated, succeeding the late Dr. A. J. Stokes, recently of California, formerly of Montgomery, Ala. Dr. Stokes held the position as treasurer of the National Baptist Convention for thirty-four years. Dr. A. D. Williams, who was for a number of years a member of the finance committee, so demonstrated his ability to handle and account for all monies coming into his hands, that he was elevated to the position of treasurer by an unanimous vote.

A new position was created and designated as national organizer of the young people's department. Mrs. L. L. Craig, supervisor of the employment service of the Atlanta Urban League, prominent member in Wheat Street Baptist Church, and one of the best known missionary workers in the Baptist denomination was elected head of this department.

This will be welcome news, not only to the Baptist denomination of Georgia, but to the Christian leaders generally, because of the positions these two church workers occupy in the religious life of state and nation. This gives Georgia three national officers, as Mrs Willie F. McKinney has been the official pianist of the National Baptist Convention for a number of years.

NEGRO BAPTISTS AT MARION.

MARION, Ark., Aug. 16.—The Negro Baptist Sunday School Convention was in session here, beginning Tuesday, led by the following officers, elected during the session:

President, Rev. A. A. Waterford; vice president, Rev. W. E. Walker; recording secretary, Rev. C. B. Sandburn; corresponding secretary, Alberta Smith.

The meeting was largely attended by delegates from Crittenden, Poinsett and Craighead counties.

The leading body known as East Arkansas District Association, opened Thursday morning. The officers were elected as follows: Rev. J. W. Shiners moderator; Rev. M. Prude, first vice moderator; Rev. M. Williams, second vice moderator; Prof. B. G. Wedlock recording secretary; E. D. Johnson corresponding secretary; M. Y. Brown treasurer.

The association was visited by some of the leading white friends of the district, Rev. Nelson, of the M. E. Church, South, Marion, Ark., extended a welcome.

President Waterford, in his annual address, gave this advice to his race: "Let Down Their Buckets Where They Are," and deal fairly with each other, and there would be no need of unrest.

The association reassembled and after devotions, the moderator, Rev. J. W. Shiners read his annual address, which was full of wholesome truth. It was enjoyed very much by his hearers. He stressed the idea of Christian education and missions.

The association at the time of this report has raised more than $600 for educational purposes.

Carnegie Steel Co. Donates $5,000 to Homestead Church

Celebration of First Anniversary of Entrance Into Clark Memorial Fittingly Observed — Rev. Tally's Record Impressive.

In the celebration of the first anniversary of entrance in their new church, the Clark Memorial Baptist Church of Homestead enjoyed a celebration unprecedented in the history of the congregation.

In connection with the splendid address and sermon delivered by the speakers featured on the program the contribution of $5,000 received by the Clark Memorial Baptist Church by the Carnegie Steel Company, through John S. Oursler, the efficient and popular superintendent of the Homestead branch, was outstanding.

Among the speakers featured in the program were Attorney R. L. Vann, editor of The Pittsburgh Courier; J. A. Tinson, Braddock, Rev. J. F. Moton, Homestead, and Rev. J. D. Payne, Homestead; Rev. D. D. Russell, Secy Weis of the Homestead Chamber of Commerce; John F. Oursler, superintendent Carnegie Steel; Morris Half of Homestead, Hon. C. J. McBride, Rev. D. J. Wolf, Miss Pearl Taulton, Mrs. Maud Milner and Vernon Simpson.

The pastor of the church, Rev. M. A. Talley, has had charge for two and one-half years. During this time the new church, costing over $100,000, has been constructed. Of this amount over $70,000 has been paid, leaving a balance of $24,000.

elieve every criminal should be punished, and the punishment meted out y law and not by law-breakers.

"I am glad that we are finding a ommon ground on which we can eet and discuss the affairs of life, nd that the propaganda of the demogogue who says the negro seeks ocial intermingling with the white ace is being consigned to the place here it belongs, the lowest pit of ades. Socially, we are satisfied with ur own and do not wish to invade he sanctity of anyone else, but we do ant better educational facilities all ver the country, we do want the rotection of life and property. We o not want our homes invaded by obs. We want the right to live.

NEGRO BAPTISTS MEET IN BALTIMORE IN 1925

Nashville, Tenn., September 16.—The national Baptist convention, in session here, decided to meet next in Baltimore.

In opening the last day's session this morning, Dr. L. K. Williams, of Chicago, said:

"The two races must work together to make this country what it should be and we want others to know that we are doing our part. We want them to know that we condemn and do not condone crime, that we

NAT'L BAPTISTS MEET IN NASHVILLE

NASHVILLE, Tenn., Sept. 18.—(By The Associated Negro Press)—Light has broken into the sessions o the 44th annual meeting of the National Baptist convention with sign pointing toward the final re-unification of the opposing factions whicl split in 1915. Thursday morning mor than 20 preachers representing th churches and state conventions, answered the plea for unification mad by President Lacey Kirk William the day before, come back into th fold.

Among other outstanding feature of the convention have been a memorial funeral service held at th opening in honor of the late Andrew J. Stokes, treasurer of the convention; two messages from President Coolidge; welcome address by white and colored leaders of the city; the reelection of President Williams; the subscription for the new Sunday School building and the pronounced stand against any new "isms" or ideas in the Baptist doctrine.

The messages of Coolidge evoked the first wild demonstration of the convention. After five minutes of applause a motion was made to appoint a committee to draft the sentiment of the convention and send it to the president. This draft assured the president of the interest of the Baptists of America in the work he has undertaken and advised him of their continued support of sound American principles.

Mayor H. E. House took the issue of race relations by the house and declared for a square deal. The convention was told that the police force had been instructed to place itself at the disposal of the city's guests, to be polite and to do everything it could to provide for the delegates. He declared for law and order, for education and cooperation.

All credits for progress made in the endeavor to bring about unification of Baptists goes to Dr. Williams who, as leader of the convention, ha made it his supreme task. The spirit of this convention is unity. There is an active effort on toward getting together. The president sounded it in his annual address. Those who have come from the other convention have done so with strong convictions.

The new building for the Baptist Sunday School Publishing Board is the cynosure of all eyes. It is the pride of the convention and of the Negroes and whites of Nashville. It is a cause for civic boosting. It is going to be paid for and completed. Bradby of Detroit making the appeal for funds brought $500 from one church in Michigan. Great credit has gone to Townsend, secretary of the Sunday School Board.

The funeral of Rev. Stokes was held at the opening service. His body was brought from Los Angeles for the service and lay in state here Tuesday and Wednesday. He and the late Dr. Morris are jointly remembered.

The motto of the convention is "the Conquering Christ." The plea is for loyalty, loyalty to the Baptist church and its doctrine. There is an open fight against new ideas, Darwinism, mental heavens, and hells. The delegates have been adjured to preach the old-fashioned religion of a heaven and hell, to preach it all the time and to preach it everytime as though it was the last.

NATIONAL CHRISTIAN CONV

ELDER PRESTON TAYLOR PRESIDENT OPENED SESSIONS AT CHICAGO

Rev. and Mrs. Preston Taylor left this city Sunday night for Chicago, Ill., where Rev. Taylor will preside over the National Christian Convention that opened in Chicago on Monday morning. The Rev. Taylor remained over in Nashville Sunday to be present at the funeral of Dr. Hubbard, but he left on the eight o'clock train and arrived in Chicago in time to open the session, he being the National President.

The work of the Christian Convention has spread rapidly, and the national body assumed large proportions in the past few years under the leadership of Rev. Dr. Taylor. The membership of the Convention has now made itself felt in most every state in the Union. Their largest membership however, comes from Texas, Mississippi and Arkansas with Tennessee trailing as a fourth in importance numerically, but leading the entire possession in prestige and influence because of the outstanding work of the President of the Convention who has pastored the Lea Avenue Christian Church for more than a score of years.

The Convention will be in session all the week closing out Sunday, but Elder Taylor and his wife are expected to take a much needed rest at Michigan City immediately after the Convention adjourns, and some are saying that he perhaps will remain over in Chicago until the meeting of the National Baptist Convention, Sept. 10-15. This however, was not confirmed by Elder Taylor's office this week. A full program is promised for publication in next week's issue of The Nashville Globe.

the sort that are so badly needed. Take the matter of schools and the two publishing houses for example. Here are two instances in which the waste of money and energy are most easily seen. Thousands are invested in two publishing houses when one for the united body would serve much better for the reason that it could be planned on a so much larger scale and brought in to existence so much more easily. In the matter of schools the same thing is true. Think of what a wonderful plant could be made of the several schools which the two branches of that church maintain in the various states of the South.

It is to be sincerely hoped that in the near future, more of the sort of signs of unification of these two factions of the Baptist church may be seen. They argue for a movement in a direction for which the country has been hoping for a long time.

A HINT ON BAPTIST UNIFICATION

The re-uniting of those leaders from the ranks of the National Baptist convention which is the result of the split in Baptist ranks of several years ago, with the convention which has just closed in the city of Nashville will appeal to the general public as the most pleasing feature of the whole convention which was a series of remarkable happenings.

That after a period of as many years as have elapsed since the split of those forces, there can come such a change of feeling and realization of the greater power that is to be had from a united Baptist front, on the part of the leaders of the other convention, argues for a sort of progress in the thinking of that denomination, that if continued, will result in the welding together of those forces into a unit stronger than any that the race has ever seen.

There is every argument for the final closing of the breach that has existed for so many years. The race and the country stands in dire need of the added strength that will come from the union of those two divisions of that church. In fact, in the existence of the two, as they now exist, there is a useless waste of money and energy that might well go to the creation of larger and better things of

Church—1924. I.

L. K. Williams Re-Elected to Head National Baptists

Nashville, Tenn., Sept. 19.—One of the most outstanding achievements of the national Baptist convention which met in its forty-fifth session last week, was the recruiting of more than 10 Baptists who had been insurgent and had departed from the convention with a dissatisfied faction. Among those who responded to President L. K. Williams' invitation at the Thursday session were the following:

Rev. Dr. J. C. Fields, Nashville; Rev. B. S. Terrall, Kentucky; Rev. G. D. Hill, Alabama; Rev. M. D. Ware, New Mexico; Rev. P. Foster, Alabama; Rev. I. W. Crawford, Illinois; Rev. D. H. Brooks, Alabama; Rev. Geo. Crawley, Indiana; Rev. J. E. Keykendal, Kentucky; Rev. G. Porter, Alabama; Rev. B. F. Dudley, Alabama; Rev. G. J. Garrette, Indiana; Rev. H. H. Bickstaff, Alabama; Rev. G. W. Scruggs, Indiana; Rev. L. S. Taylor, Pennsylvania; Rev. D. O. Williamson, Kentucky; Rev. A. W. Porter, Tennessee; Rev. E. L. Burton, Georgia; Rev. J. W. Rhodes, Alabama; Rev. G. W. Owen, Alabama.

When these men, all well known in church circles, stepped forward signifying their desire to reunite with the parent body, the historic old Ryman auditorium resounded with cheers of the thousands who had jammed the place and who had attended all the sessions. Dr. Williams extended them a welcome, stating that "We are magnanimous and such good Christians that we have no questions to ask. All of those who return may just go to work with the convention."

Officers Re-elected

Enthusiasm reigned through the entire convention at which it was estimated 6,500 were registered as regular members. All of the officers re-elected were: Drs. L. K. Williams, president; W. M. Taylor, vice president-at-large; R. B. Hudson, secretary; T. O. Fuller, assistant secretary; J. M. Nabrit, assistant secretary; C. H. Parrish, statistician; E. D. Pierson, auditor; Chas. Stewart, general missionary, and S. E. J. Watson, superintendent of evangelism. The Rev. A. D. Williams was elected treasurer to replace Dr. A. J. Stoke, treasurer for the past 30 years, who died at his home in California on the eve of the convention.

Fifteen thousand dollars was raised by the delegates at the Thursday morning rally which was held in the interest of the new national Baptist publishing house, now nearing completion in this city at a cost of $650,000. This enterprise has been proclaimed by churchmen and laymen as the greatest single achievement ever accomplished by a group of Christian workers in one year. Among the prominent Baptist college presidents who attended the convention were Dr. John Hope of Morehouse, Prof. John Work of Roger Williams and Dr. Booker of Arkansas Baptist college.

Censure Miss Burroughs

Miss Nannie Burroughs, president of the National Training School for Girls and Women at Washington, was severely censured by Dr. Brown, pastor of the Metropolitan Baptist church, New York city, in his sermon before the convention. "I have been accustomed to donate $25 yearly to this school," he declared. "Nannie Burroughs has been my idol, but I did not know that this school was controlled by two or three persons; I thought it was controlled by this convention."

Dr. Brown was heartily applauded as he finished his talk, pleading for more business efficiency among our people. Dr. Williams, however, in his annual address, declared that Miss Burroughs has proved herself, with her board of helpers, "to be a genius of first rank." He further stated: "I for one believe that she should be promptly paid and retained as president of the school."

According to Dr. Lovelace, chairman of the committee on home missions, more than $40,105 has been spent during the year just closed. The convention will convene next year in Baltimore.

(By Roger Didier)

Nashville, Tenn., Sept. 15.—Hallelujah! Hallelujah! The legions of the "Conquering Christ" are aflame. In the "Athens of the South" the frock-coated army of forward Christian soldiers are blasting a way for their master's word. There is no fun about it. One wonders. Noise? Yes. Laughter? Yes. Unruliness? It seems. But is it? These are God's black soldiers. Their enthusiasm is to the glory of their "Conquering Christ." What of the bedlam of advance if God's m[illegible]s on? White Nashville plies its [illegible] Black Nashville today fights it[illegible]way to Heaven and who shall gainsay, who shall question it? These hosts move irresistibly, defiant, bold. Brook the displeasure of the near torrent and suffer the death of God's lightning and Niagara in one. How odd they worship? It's none of your business nor the white man's. They pray, preach, sing, weep, moan as of yore. And, brothers, watch out. These are the Baptists of fire and brimstone determination. Stand not in the way.

Baptists.

Here is Nashville. A young man graduating this year from Fisk, the Fisk of DuBois and "Jubilee Singers" complains to me that this is the oldest old man's town in America. Proctor of the "Whip" learned something like that here, too. Harper, "The Defender" man, took a milder dose. The young man gets spirit at Fisk . The South caresses modernism in theology, economics, sociology at Fisk. But not alone Fisk . There's Roger Williams, there's Walden and Meharry, the State Normal, the new Baptist Seminary. Negroes have made this city what no other southern city is—an intellectual center. Education is on the standard of every leader. Whites have been forced into the plea for enlightenment. The white-haired mayor cried yesterday for education, for white and black, so that "we may live peaceably together."

And there is education at this great convention. One sits back, trying to sense the interest of hard-eyes exhorters from all the states of the union, and from the mission fields of the world.

Is it the strict reasoning of "Gibraltor" Ward from Boston or the fiery imagery of the torch from Pittsburgh, Austin. There is the heat and the light. These men know how to preach. They know how to use their minds, their voices. They come out in turn to work with the swarming cup of humans held in this historic old amphitheatre. Ryman Auditorium. Out comes Isaac. Someone whispers, "That is Isaac, E. W." The army settles back to listen. His small voice throws itself against the far wall of the coliseum and runs itself into the ear and heart of every auditor. It's a quiet message that Isaac brings. But these preachers must know, feel it. The man on the rostrum staccatoes his message, makes a lightning play of arms and fingers, adjusts his emphasis . . . he's preaching for the master . . . he tells them. They get the message and the spirit breaks loose. There is nothing in the world like it. "Hear him!" "Bless Jesus!" Wild whoops of unbridled joy. The vast edifice literally shakes. The "conquering Christ" rides. Hallelujah. The Lord is in the saddle.

Lambs Coming Home

Yesterday, Williams, Dacey, Kirkland Williams, the Texas pastor who went to Chicago to build up the greatest church in Christendom and to head the enormous Baptist army, made a plea for the unification of Baptist forces. Today the seed bears its fruit. Balzell has just prayed. Williams steps to the edge of the rostrum just over the footlights. The throng ceases a moment in its glorious worship. Williams craves a word. He tells them he wants to introduce somebody. The man stands beside him. Williams waits to welcome a lamb back home. The plan for unity is bearing fruit. This man is one of those who left, left in the historic Baptist split. He has come back. Williams tells the host. A whoop unleashes itself. They did not expect it so soon. As the realization of some success breaks upon the host it prays, and praises out loud. Williams seizes the opportunity, calls for all those in the throng who are coming back to rise. A score stands up. The walls tremble under the onslaught of shouted "hallelujahs." There is pandemonium.

Crawford Tells Why They Came Back

Crawford, I. W., will tell why they have come back. He speaks out strong. He is neither refugee, nor proselyte. He comes back to convention that has approval of both body and man. This is the Crawford who used to nominate E. W. Jones in other conventions. Says he cannot enslave himself to movement that fosters graft and personal advancement. Believes other convention will fail. Asks neither glory not comfort, just love and a chance. Pays tribute to living and dead, Williams and Morris. Cheers strike ceiling as he impassionately intones tribute. Calls Williams apostle of unification, master mind, organizer. Lists religious leader with great men of world.

Another speaker, M. P. Ware. He brings back to the convention himself, his church, and state convention. One by one they tell their story of return. Williams now rides the storm. This is his glory. Five blocks away the imposing structure of the Sunday School board rises to witness his success.

Back to Old Baptist Rule is Plea

And there is more. These Baptists have heard the new cry, the astounding suggestion that what Baptists have been preaching and believing is all wrong. Science has grappled with religion. The exhorters take up the issue. The note was sounded when the convention opened. "Be Baptists, rang out in plea and warning. Be original, honest-to-goodness, old-fashioned Baptists. Who says man came from a monkey? Such men, Ward, of Boston, curses as "fools." Ward delivered a strong enlightened defense of Baptist belief as is last night. If there are any ministers here, young or old, who have queer new ideas about a hereafter, they're not speaking out in meeting. The old horses are in the saddle and are trampling underfoot any vestige of a doubt in traditional Biblical thought and belief.

Williams is a busy leader. There may have been a thought that the thunderous voice of the dead and lamented Parks coud not be lost without a disadvantage. But Williams rules. He is a John the Baptist of a modern world. They listen to him. He believes in the soft, sure voice. He makes quiet. He forces adherence to the program. He blasts flare-ups with a word. He is the President. They all hear him speak and know. They have two leaders—"a conquering Christ," and Williams. It is the spirit of this leader that brings light and order into the mangling mass of human hopes and passions now assembled here.

Among other outstanding features of the convention have been a memorial funeral service held at the opening in honor of the late Andrew J. Stokes, treasurer of the convention; two messages from President Coolidge; welcome addresses by white and colored leaders of the city; the re-election of President Williams; he subscription for the new Sunday school building and the pronounced tand against any new "isms" or deas in the Baptist doctrine.

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Mayor H. E. House took the issue of race relations by the house and declared for a square deal. The convention was told that the police force had been instructed to place itself at the disposal of the city's guests, to be polite and to do everything it could to provide for the delegates. He declared for law and order, for education and co-operation.

All credit for progress made in the endeavor to bring about unification of Baptists goes to Dr. Williams who, as leader of the convention, has made it his supreme task. The spirit of this convention is unity. There is an active effort on toward getting together. The president sounded it in his annual address. Those who have come from the other convention have done so with strong convictions.

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President Williams Unanimously Re-elected. Coolidge Sends Letter of Greeting to Convention. Mayor of Nashville Addresses Body. Many Leaders of Split Convention Return to Parent-Body as Religious Fervor Runs High. Next Meeting in Baltimore

(By Charles Stewart)

NASHVILLE, Tenn., Sept. 20—The 44th annual session of the National Baptist Convention of America passed into history tonight as the greatest session in the history of the convention, and perhaps the largest delegation—in fact it was the largest enrollment ever had, and the next session will go to Baltimore, Md., while the Sunday School and B. Y. P. U. Congress will meet in Wichita, Kansas.

The convention was the guest of the Baptist churches of Nashville, and the sessions were held in the Ryman Auditorium, the largest convention hall in the city, and it was taxed to accommodate the large delegation.

When Dr. Williams called the convention to order at 10 o'clock and the large crowd led by Dr. Williams sang "Praise God From Whom All Blessings Flow."

The devotionals were conducted by Revs. M. Thornton of Alabama, S. Bates, Iowa and W. R. Forbes of Georgia. The opening scripture lesson was read by Rev. S. Bates, of Iowa under direction of Prof. J. C. Austin, chorister of the Nat. Baptist convention a chorus of one hundred voices sang "Stand Up For Jesus," which thrilled the hearts of all. The Rev. Dr. W. R. Forbes of Georgia, made the opening prayer, and the convention joined in singing "I Heard the Voice of Jesus Say" lined by the Rev. M. Thornton, of Alabama. "Sunshine in the Shadow" was sung by the convention chorus which was followed by the calling to order the National Baptist Convention in 44th annual session. Dr. Williams said:

"It now becomes my duty to announce the opening of the 44th annual session of the National Baptist convention. I am glad to see so many of you present. It is a big thing to be a Baptist, but it is a bigger thing to be a member of the National Baptist convention. We would not swap places with any living person in the world.

"We are called to order this day, as never before in the history of the convention. We have never had a meeting like this. Death has invaded our ranks and has taken from us, the oldest officers in the convention, Dr. Andrew Jackson Stokes, our treasurer. His body is now in state in this city. God's will be done and not ours. If it is your desire to do so, his body will be brought here for funeral in a short time."

Funeral of Dr. Stokes Held

Following the suggestinn of Dr. Williams, the Rev. S. E. J. Watson, of Chicago moved the suspension of all business and the order of services in order to have the funeral of Dr. Stokes. The memorial program was announced, and the officers of the convention were appointed active pall bearers, while the secretaries and members of the boards were the honorary pall bearers,

"A Charge to Keep I Have," was sung, and the Rev. Dr. Boyd of Alabama offered prayer. As the corpse was carried to the altar the choir sang "Nearer My God to Thee," and Dr. J. C. Jackson, of Connecticut, lined the first hymn, "Servant of God Well Done," and prayer was offered by Dr. Chas. H. Parrish, of Kentucky, and the Rev. Dr. P. James Bryant, read appropriate scripture lesson. "Lead Kindly Light," was the next hymn by choir and congregation. Remarks were made by the assistant pastor of Dr. Stokes, telling of his seeming presentment of his death, and his expression to attend the convention in his casket.

Dr. L. B. Brown of Los Angeles spoke of the wonderful work which Dr. Stokes had done in the short time he was in California. Dr. T. O. Fuller, assistant secretary read the eulogy.

Dr. R. T. Pollard, president of Selma University preached the funeral sermon, from text "In my father's house are many abiding places."

Dr. Walter H. Brooks, of Washington, D. C., made remarks. He was followed by Dr. E. W. D. Isaac, who paid a tribute to his comrade, his fellow workman in the cause of the pastor. The congregation stood while the remains were carried out.

Dr. J. C. Austin, of Pittsburg, president of the Pennsylvania Baptist state convention, and chairman of the Foreign Mission Board, delivered the opening address on the motto, theme, "The Conquering Christ—"In Missionary Activities."

Welcome Addresses Delivered

Addresses of welcome, followed Dr. W. F. Powell, pastor the First Baptist church, the oldest church in Nashville, represented the white Baptists. He said that he welcomed the Baptists for what they had been, what they were and for what they were going to be in the future. He presented to the convention, perhaps the eldest living Baptist woman in Nashville, the oldest member of the first Baptist church, over 75 years a member, and she was over a hundred. When the Colored Baptists were set aside she did not leave or move her membership.

The Rev. Dr. W. Lawrence Campbell, delivered an address of welcome on behalf of the Baptist Ministers' Conference of Washville, and he was followeg by Dr. R. B. Roberts who represented the state convention of which he is president. His welcomes was to the state.

President Coolidge Sends Letter

Dr. W. H. Jernagin, of Washington, D. C., president of the National Race Congress read the following letter from President Calvin Coolidge:

"I have just learned that the National Baptist convention is to meet in Nashville, September 10. Please be good enough to extend to the members of the convention my greetings and wishes for successful meeting. Representing the 4,000,000 communicants of the Baptist demoniation the gathering will be always one of the important conventions of the year. By their continuing devotion to the interest of charity and of education alone with those of religion, the members of this community have contributed greatly to the humanitarian as well as the spiritual advancement of the nation. That this year's convention may give further impetus to their fruitful activities is my earnest wish."

On motion made by Dr. A. T. Stewart, of Texas, the rules were suspended and a committee appointed authorized to send a reply to the letter from the President of the United States.

Mayor of Nashville Speaks

At this point Mayor House, of delivered an address of wecome which had the right ring, the spirit of brotherhood, of respect for manhood and womanhood. He said:

"I come here in person to honor you as Mayor of Nashville, composed of the best people on earth, and one third of the population are your people. We are striving to build up each other. I am fifty-fifty with you Baptists, for I belong to the Christian church, and we believe in water.

"We are glad to have assemble with us any body of peole that received a greeting from the president of the United States. Here are the keys of the city, take them, have a good time while you are here. The police of Nashville are here to serve you, to direct you ever this city, and I have so instructed the chief of police. I welcome you to Nashville, because your people have helped my people to build back the south to where it is today.

"No man of my race has the right to look down on your people for what one or two people have done nor should your people condemn us for the act of a few people in the south. We ask only the protection of the flag, and we believe in giving protection to all.

"We believe in the protection of life, property, limb and home. We have a city here that believes in equality opportunity for the youth in securing an education, and our schools are open twelve months in the year, and every child in Nashville, white and Colored have an opportunity. We furnish them free text books. "Where on earth did all of you come from? This is a a great body of people. Just take the city."

Mayor House was given an enthusiastic ovation. He was followed by Dr. C. K. Brown, of Methodist Episcopal church, who extended welcome for the other denominations of Nashville. Miss Pierce was presented and she brought greetings from the Christian womanhood of Nashville.

At the opening of the afternoon session, Dr. J. C. Jackson of Connecticut presided.

When the convention re-assembled the woman's auxiliary had arrived, and a joint session was held, presided over by Mrs. Edna Strickland, vice-president at large of the Women's Auxiliary Convention.

Mrs. Triplett, of Philadelphia, presented Mrs. W. G. Lawton, president of the convention of women to deliver her twenty-fourth annual address. She was given an ovation. She touched every phase of the work of the women, and said some good things of interest not alone to women, but the whole denomination. Following her address, she was re-elected for another year, and on suspension of the rules Mrs. Edna Strickland was re-elected vice-president at large and Mrs. C. R. McDowell, of Missouri was reelected second vice-president.

President Williams Annual Address Pleasing

At this point six thousand people standing sang "Star Spangled Banner," following which Dr. L. K. Williams, president of the National Baptist convention was presented to deliver his annual address. He was given an enthusiastic ovation. In his address, he touched every department of the National Baptist Convention, and concluded by saying something on the conditions at the present. He was mindful not alone of the Baptists but the race, and offered some good suggestions that could be followed by all. He expressed his wish for a united Baptist family where all could walk together and put over the great program that must be put over for the advancement of the race. He said that God had a great work for the Negro Baptists of America to do.

Continued on Card II.

Dr. Williams, spoke of the open door in the West as a possible and inviting field for the expansion of racial and denominational activities. He spoke of the cooperation between the South Baptist convention with the North Baptist convention, its success and its working today.

In speaking of the work of the Home Mission Board, he said "we must get the masses on the streets that we cannot get into our churches. If we will see the masses on the street, we will soon see them in our churches." Perhaps thinking in the address claim more attention than that of the Sunday School Publishing Board.

He took up the history of the Board, giving information much desired by the members of the convention—in fact by the country .He spoke of the Old Publishing Board, and the technicalities which prevented the convention from controlling it, and which was wrenched from the hands of the convention by a court decision.

"Our new publishing house," he said "will afford industrial opportunities for our trained young people. It will vindicate our convention for convention ownership and control. It will make possible the making out of our own case and the transmission of our race phychology."

Dr. Williams spoke of the B. Y. P. U. Board as a great training center for the young Baptist people, which was carried on under the veteran secretary, E. W. D. Isaac. Then he turned attention to the baby, the Benefit Board, under Prof. W. H. Halloway, of Helena, Ark.

Church – 1924. II. Baptist.

Dr. Williams called attention to the Educational Board, under Dr. J. B. Green, and wanted that it should succeed. He said that the completion of the first unit of the National Baptist Theological Seminary would give the Board a definite task.

The Sunday School and B. Y. P. U. Congress, was discussed by the head of the Baptists of America. He suggested the making of the Congress a Chautauqua for the young people locatel near some watering place as near central as possible. He spoke of the work of the National Baptist Voice, its place in the denomination work, the work of Dr. L. G. Jordan, the histographer, and he encouraged the official. He paid a glowing tribute to the Women's Auxiliary convention, and took up with care the National Training School at Washington.

Concluding his address Dr. Williams took up the Negro's place in American life, which was the occasion for outbursts of applause. The convention was loud in praising the wonderful address.

Many Insurgents Return to Convention

President Williams led the convention in singing "Come Holy Spirit Heavenly Dove," This was followed by a request for all the brethren who were at the convention the first time since the split, and those who were returning to stand. To this 117 responded, and all took a position on the rostrum, and were extended welcome, the large convention singing " Blest Be the Tie That Binds."

Rev. J. W. Crawford, who said that years it was his to nominate Dr. E. P. Jones, had discovered his error, and was returning home to the National Baptist Convention. He said that after studying the records of the convention, his eyes had been opened.

Rev. M. F. Ware, of New Mexico, who was also returning to the convention spoke. He wanted to bring the state with him, and felt at the next session every Baptist in the state would be represented. Dr. W. W. Brown, of New York, also made a strong address. He was followed by the large delegation from South Carolina. Dr. H. M. Moore spoke for his state.

"It is now time to make the drive for our publishing house" said Dr. L. E. Williams, "and let us all stand in silent prayer, and then prayer by the Rev. Dr. Perkins. Not a word be spoken but let us consecrate our gifts to the cause and to God. Dr. B. J. Perkins, of Tennessee made a fervent prayer.

Dr. A .M. Townsend, secretary of the Sunday School Publishing Board made certain explanations. The Rev. Dr. R. L. Bradby, of Detroit, Mich., made the address, setting forth the necessity of the giving for the completion of what is destined to be the greatest publishing house in the world owned by the race, and the property of the National Baptist convention.

Dr. Bradby forcefully stated the situation that confronts the Negro Baptists today, and set forth the educational, economic spiritual, industrial and professional necessity that must be met by the completion of the publishing house which would also be an expression of the practical issues that are in religions. He showed that each minister should do his bit, and while he did not have a large church, yet he brought to the convention for the publishing board five hundred dollars. Then Dr. L. K. Williams, said that the Olivet Baptist church, sent one thousand dollars and he was making a personal donation of three hundred dollars. Dr. W. F. Graham, said that he did not desire to embarass the president of the convention by giving more personal money for the cause, hence he would be just one dollar behind him, and put down $299.00

Then followed John L. Webb, of Hot Springs a prominent layman. He is the coustodian of the Woodmen of Union, heading one of the largest fraternal organizations in America, deacon of the Ronoake Baptist church, and superintendent of the Sunday School. He said that he was proud to be at the head of the laymen movement of the convention and he wanted to show his interest in the work, hence his personal donation of $300. He said that the laymen would be liberally represented, for they would give at least one thousand dollars.

A program was rendered following a short recess under Dr. S. E. J. Watson. Prayer was offered by the Rev. Dr. A. W. Nix, of Chicago, national evangelist.

William H. Steward, A. M., chairman of the enrollment committee made a partial report.

L. K. Williams Re-elected Unanimously

At this point, Dr. Watson, called attention to the great work being done by President L. K. Williams, and moved that the rules be suspended, and Dr. Williams elected president. The second came from fully a thousand voices, and Dr. Williams was elected.

Dr. W. M. Taylor of Baton Rouge was elected vice-president at large. Then followed the report of Dr. A. N. Townsend, secretary Sunday School Publishing Board of the National Baptist convention, the business wizard of the Negro Baptists, the men who is doing so much to help to put the convention and the Baptists on the map, as head of the Board. His report was an eye opener and showed the wonderful work being done by the Negro Baptists of the country. He said:

"As a race we have stop compaining and are doing business. We believe in our future and it must be accomplished by us. Note the progress we have made, since we were put out in the world without anything. I would not go all the way back, but just note our progress for four years past. Four years ago we had 35 employees, but now we have 107. 1920 we had two stenographers, now we have ten, then we had two editors and four contributors, and two of them giving their entire time; 1920 we were putting out four periodicals, but today we are putting out ten and the Sunday School Commentary; 1920 we were buying our Sunday School helps, paying hundreds of dollars to other publishing for them, but now we are printing them ourselves. In 1920 our monthly poy roll was $2,020, this year the monthly pay roll averages $5,935; the business in that year amounted to $94,939.23; but for this year it is $237,229.64; 1920 our net assets were $17,217.54, and the close of business this year they were $219,746.92; 1920 the liabilities were $20,711.21; at the close of business this year liabilities were $15,931.93; 1920, we were crowded into the first floor of one building, but now we are jammed into the parts of three buildings on three streets, and today we are looking forward with fervered anxiety, when we shall soon get relief and occupy our new commodious half million dollar home and be able to take care of the demands that are being on the denomination. 1920, we had 9,500 Sunday Schools at our patrons, and now we have 16,000. What have we wrought.

Dr. Townsend paid a high compliment to the editorial staff of the literature. He said that the records showed that the receipts from all sources by the board were $191,118.89, but this year closing has been $257,229.64, an advance of $46,110,755.

Following this the drive for the Board was made a prominent feature, and the reports made by states.

Dr. A. L. Boone, presided, and the annual report of Secretary R. Hudson, for the 18th time. The report covered the work of the secretary and that of the executive board, since the session at Los Angeles, Cal. At the close of his report he was relected. The other secretaries were elected as follows:

T. O. Fuller, J. M. Nabrit, E. Arlington Wilson, E. H. McDonald.

A group of blind singers were presented and after several selection the convention closed.

Friday

Rev. R. C. Bendell, of Virginia made the opening prayer Friday morning, and after the reading of the journal, Dr. S. S. Odom, of Arkansas, chairman of the Home Mission Board, made a short address, telling of the work of the Board, and urging the ministers to take more interest in Home Missions, and presented Secretary W. N. Lovelace, the efficient servant of the convention and board, whose life is devoted to the cause of missions. Dr. Lovelace, made one of the best reports ever made from that department of church work.

The report of Secretary Lovelace was freighted with information.

Report of the saving department, the National Baptist Benefit Board, was read by Secretary W. H. Holloway, who is putting new life into the department, and accomplishing much for the entire race.

The convention was addressed by Dr. George E. Haynes, secretary of the Federal Churches of Christ on Friday. He delivered a practical address.

Negro Problems Discussed By Missionary Societies

Last month Baptist W. M. societies throughout the south had for their study topic "African Motherhood."

In August our suggested program is on "The Negro in Our Midst." A very practical question is "Has the negro met Christ in our homes?"

The education of the negro girl has been neglected in the past. Only recently has the home board of the Southern Baptist convention largely entered this field. A number of influential schools of our denomination have grown up in the south with moral good will and support of the white Baptists around them, but the ownership and direction of school property have been in the hands of the negro.

The home board co-operates with the national Baptist convention (colored) in its program for education. Domestic science, nursing and sewing are included in the negro girl's education.

"Negro girls need not so much," says President Nannie Burroughs, of the National Training School for Colored Girls at Washington, D. C. "to take the black sister out of the alley, as to take the alley out of the black sister."

It is impossible to think of Jesus as having any prejudice against any human being, simply because of race, color, habits or language.

Southern women cannot afford to stand by and have no part in helping to shape and direct so momentous a work as winning the souls and training the hands of the negro girls who will live here in the south alongside of our children.

It is estimated that there are at least 9,000,000 negroes in the south. About one-half of this number hold membership in Protestant churches. Because of the fact that 85 per cent of all negro Baptist forces are within our doors, the Southern Baptist convention has for many years been working out through its home mission board, on a Christian basis, its big inter-racial problem. That problems should follow the living side by side of two races so completely different in temperament, social standards, traditions and achievements is no marvel. "There is no like instance in history where a weaker race in such large numbers has been introduced into the midst of a stronger race and has entered into the same inheritance of civilization." When these unusual and sensitive relations and conditions are agitated and exaggerated by radical socialists of both races, by bolshevists, atheists and greedy profiteers, we can easily see that only the attitude of Christians of both races has pre-

served the measure of peace that exists today.

Without going into the inside and outside aggravations of the situation, wherein lies a root of bitterness, our board is facing the practical question of what is best to do right now?

Through the report of 1923-24 of Rev. B. C. Hening, superintendent of work among negroes, we have the following encouraging figures: Baptisms, 2,736; number of workers, 30; churches organized, 8; Sunday schools organized, 9; church houses repaired, 19. Of course this work is largely cooperative. This work has been greatly blessed and should be enlarged by sufficient funds to do all that the board earnestly desires to accomplish.

The removal of hundreds of negroes to northern states shifts a part of our problem, but there is enough left to fill our minds and hearts for years to come.

One southern observer of the two races says: "Christian whites of the south ought not to leave the solution of the race problem to the radicals; we ought seriously to undertake to clear up misunderstandings in the minds of both races by presenting the great issues in the spirit and love of Christ. Our white people ought to read the representative negro papers and magazines in order to get their standpoint. Furthermore there must be a wider use of inter-racial conferences where definite arrangements for denominational work can be discussed and adopted.—From Royal Service.

HEADACHE GONE

Rev. H. A. Boyd, In Open Letter, Assails Alleged Slanders Of Late Father

Nashville, Tenn., July 30—In an open letter addressed to Rev. L. G. Jordan, Louisville, Ky., and released here this week, Rev. Henry Allen Boyd, secretary of the National Baptist Publishing Board, assails the veracity of Dr. Jordan relative to assertions made in a pamphlet entitled, "Histograph," concerning the late Rev. R. H. Boyd, of which Rev. Jordan is the author.

Rev. Boyd charges that statements made in the booklet concerning his late father are slanderous and utters a strong refutation of them. His letter follows:

Rev. L. G. Jordan, D. D.,
Louisville, Kentucky.

Dear Dr. Jordan:

I have just noticed a little pamphlet that comes out under "Histograph" with your name attached, purporting to give the history of some of the work of the National Baptist Convention.

Now, Dr. Jordan, you worked with my father for years; you and he were the senior secretaries of two different Boards; you were the secretary of the Foreign Mission Board which was located and chartered at Louisville, Ky. You know a great deal about the foreign mission work, I would not question you along that line, but I think as an ordained Baptist minister and as a man who has worked for years in the Foreign Mission Board, you ought to at least be truthful. My father is dead. He labored with the Negro Baptists for years. He died in the harness.

On page 6 of your pamphlet you said that the Sunday School Publishing Board was organized in September, 1896 at St. Louis, Mo., by R. H. Boyd as secretary. Nothing is further from the truth; this is false upon its face; it is misrepresentation. Were I not a devout Christian I would say that it was the biggest lie that was ever told, but I refrain from such language. I have not quarreled with you, but I have often been told that you constantly go around stirring up strife, making trouble. People have told me that you are a snake in the grass. You have always grinned in my face, pretending to be my friend; you have tried to make me believe that you were in earnest. I have respected your age; I have always wished that your boy whom you love, would have stuck by your side as I have tried to stick by my father's side. I am not an angel, I don't claim perfection, but I do claim to have had an undying devotion for my lamented father, and under God, I am trying to carry on as best I can with my denomination and with the Convention with which I am allied, for the betterment of Kingdom-building.

I wish you would publicly correct this false statement. My father DID NOT organize the Sunday School Publishing Board,—he had no connection with the Sunday School Publishing Board, never desired to have. The records in the state of Tennessee show that the Sunday School Publishing Board made application for a charter here in the state of Tennesee on the second day of June, 1921, three years ago last June. Am I correct? Or has the State of Tennessee misrepresented facts? Will you retract? Or will you force me to demand retraction?

My father organized the National Baptist Publishing Board of the National Baptist Convention of the United States, and this Board was granted a charter under the laws of Tennessee on August 15, 1898. This charter was reported to the National Baptist Convention at its session September of the same year.

Now, Dr. Jordan, how can you deliberately, with malice of a fore-thought, misrepresent the facts? Are you a Christian, or are you simply a "four-flusher"? Are your tears genuine? Or are they crocodile? You know Dr. Jordon, I had no part whatever in the malicious, false, unfounded and uncalled for lies that you have spread over the country against my father, when he was your best friend. Whenever you were in trouble he came to your rescue. When Dr. Morris and others wanted to put you out of the Board because of immoral charges preferred against you, it was my father who counselled with Dr. Morris and prevailed upon him to not go to Louisville and put you out of office.

I am just writing a few facts and saying a few things, and I am making it an open letter, because from your unmanly attack and from your false misrepresentations I do not believe that you could be true. You printed it and you must have read the proof on it, or otherwise you have allowed somebody to put something over on you. May I repeat?—My father, the late R. H. Boyd, DID NOT organize the Sunday School Publishing Board in 1896, and I wish that you would desist from circulating these damaging reports in printed form.

You have a perfect right to build anything you desire,—Baptistic or Democratic in its form of government. There are but two units; first, the individual in a Missionary Baptist Church, and second, the local church: we have no state church in our National Baptist Convention, so that so long as we live under the rules and regulations of our own church as taught in the Scriptures, we have a perfect right to move and have our being, serving God under our own vine and fig tree.

A few nights ago when you and I were at the Union Station and you were talking to me as though you were my friend, slobbering affectionately over me as an obedient son, attempting to pay a glowing tribute to the work of my father who now sleeps, having gone the way of all the earth, I did not know that in your hand bag at the time you had the vile, false, malicious statements that you were carrying East to circulate against the Institution that my father had built for the denomination.

In this letter Dr. Jordan, I challenge you to deny the statement that I make here, that the Sunday School Publishing Board WAS NOT organized by my father. My father, I repeat, organized the NATIONAL BAPTIST PUBLISHING BOARD, which Board was granted a charter in 1898, "UNDER THE RULES AND REGULATIONS OF THE NATIONAL BAPTIST CONVENTION OF THE UNITED STATES AND HOLDING OFFICE UNDER THE RULES AND USAGES AND REGULATIONS OF SAID CONVENTION A BODY POLITIC AND COOPERATE, BY NAME AND STYLE OF THE NATIONAL BAPTIST PUBLISHING BOARD OF SAID CONVENTION OF THE BAPTIST CHURCHES OR DENOMINATON." I have quoted verbatim et literatum from the charter granted by the state of Tennessee, which charter was accepted by the National Baptist Convention.

You may consider it discourteous for me to write this open letter, but since you were not Christian enough and man enough to treat Dr. Boyd's son, who happens to revere his memory, and who is trying to hold up the part of the denomination's work committed to him, with respect, then I write you thus, that the whole denomination might know of your two-faced position, for veritably you are "facing both ways" when you see me.

Yours truly,
HENRY A. BOYD, Secretary.

Church – 1924. Baptists.

NEGRO BAPTISTS IN ANNUAL MEET; $10,000 RAISED; $5,000 GOES TO STATE SCHOOL AT SELMA

$10,000 Raised for Missions and Education; $5,000 Goes to State School at Selma

Bessemer, Ala.,
November 22, 1924.

(Special to The Birmingham Reporter)

The fifty-seventh annual meeting of the Alabama Colored Baptist State Convention, Dr. D. V. Jemison, of Selma, president, held with the Beulah Baptist Church, Rev. J. J. Howze, pastor, and attended by more than a thousand delegates and visitors, closed this morning the most successful meeting in its history.

The main objective of the three days' session was the completion of $25,000 drive to clear the indebtedness of Selma University, the State institution fostered by the 300,000 Negro Baptists of Alabama and to raise money for education and missions. The sum of $9,854.90 in cash was placed on the table by individuals and representatives of churches and auxiliary bodies.

It was stated by Secretary R. B. Hudson that the cash received at the meeting was the largest in the history of the organization and showed the extent of interest in the drive. The Convention donated $3,360 to Selma University aside from $1,291 received by President R. T. Pollard from individuals and associations at the Bessemer meeting. Several hundred dollars were given to the Union Central College, Birmingham; the Negro Theological Seminary, Nashville, Tenn., through Dr. O. L. Hailey, secretary of the Southern Baptist Convention Commission; to the same institution a liberal contribution was made through Dr. C. A. Greer, corresponding secretary and treasurer of the Educational Board, to assist in furnishing the Seminary with necessary equipment.

Dr. J. E. East, corresponding secretary of the Foreign Mission Board of the National Baptist Convention, who spent 11 years in "Darkest Africa," spoke of the needs of the foreign field and received a liberal donation for his work.

Reports Read

Reports were read by Secretary R. B. Hudson for the trustees of Selma University, showing a property valuation of the school aggregating $275,000 and a present indebtedness, Nov. 17, of $33,571.36. The report closed with an appeal for $25,000 to liquidate the mortgage obligation which is necessary in order to secure a donation of $50,000 for a boys' dormitory.

President Pollard reported 500 students enrolled in the school under 30 instructors and the need of additional dormitories to accommodate hundreds who were turned away for lack of room on the campus. Rev. C. T. Hayes, of Selma, secretary of the special drive, reported $2,215.03 in cash paid at the meeting by subscribers.

Rev. E. M. Moten, secretary of the Ministerial Aid Board, reported $245 on hand to aid superannuated preachers. Secretary J. P. Barbour read the report of State Mission Board, showing that all missionaries had been paid and recommended that the salaries of four missionaries be increased to $1,640 a year. The report showed also that $5,498.52 had been received during the year, of that amount $600 was received from the Home Mission Board of the Southern Baptist Convention, Atlanta, Ga.

President H. M. Gibbs, of the Women's State Convention, turned over to the convention $725 donated by her convention on the drive.

W. H. Bond, reporting for the publishing board, located in Birmingham, showing a total valuation of $15,135.83 in the plant with liabilities amounting to $3,265.60. Rev. J. L. Kilpatrick, president of the B. Y. P. U. State Convention, reported $37.75 on the drive. The report of L. German, treasurer of Selma University, showed receipts from all sources for the fiscal year ending May 31, amounted to $61,884.76, including cash on hand at the end of the year, $799.80. This was considered the best showing in the history of the school.

Among those who delivered strong addresses were. Dr. O. L. Hailey, Dr. R. T. Pollard, president of Selma University; Dr. D. V. Jemison, president of the State Convention; Dr. J. E. East, who heads up the Missionary Department of the church; Dr. C. A. Greer and Dr. Lawrence, of Nashville, Tenn.; Mr. Oscar W. Adams, editor of The Reporter and grand vice chancellor of the K. of P.'s of Alabama; Dr. C. L. Fisher, of the Sixteenth Street Baptist Church, Birmingham; Rev. A. F. Owens, dean of Selma University, who spoke on the life and services of the late Dr. C. O. Booth; J .D. Crenshaw, of Nashville; Dr. Langster, of Tuskegee Institute; Rev. T. J. Lynch, Tuscumbia; Rev. Spurgeon Davis, Montgomery; Dr. F. L. Sanders, president Union Central College, Birmingham; Hon. John L. Webb, Hot Springs, Ark., who made a personal donation of $100 to the work of the Convention.

The address of Mr. Adams, editor of The Birmingham Reporter, aroused great enthusiasm. He spoke on race building and the mission of the Negro journal. Among other things he said: "Our race has too much advertisement that is adverse, and not enough favorable advertisement. The Negro race is a missionary race and it is devolved upon the present leaders to continue the missionary spirit.'

Referring to the address of Mr. Adams, Dr. C. L. Fisher took the occasion to remark that Mr. Adams' address was characteristic of his life and the expression of his newspaper—The Birmingham Reporter.

All officers were re-elected. The next session of the Convention will be held with the First Baptist Church, Auburn, Ala., Dr. F. L. Sanders, pastor.

NEGROES.

Dr. O. L. Hailey has a thoughtful article in the April issue of "Home and Foreign Fields" in which he calls attention to some statistics given in the new edition of the Baptist Handbook. We do not need to urge our people to carefully consider these statistics. They speak in clear tones of our obligation to these our brethren and to this our neighboring race. We quote from Dr. Hailey's article:

"In 1860 there were 4,441,830 Negroes in the United States. By far the larger part of these were in the South. According to the census of 1920, which is the latest reliable information available, there were 10,463,013; and of these, 9, 025,096 were in the South. These figures have been considerably changed since then by two processes. One is the natural changes in the race. The other is occasioned by the migration to the North. There are now something like 1,500,000 in the North. The migration to the North, when offset by the number returning South, does not make the large difference that is sometimes supposed.

"It may be informing to some to state the case of the Negroes' religious affiliations.

Items Considered	In the South	In the North	Total
Negro Population, 1920	9,025,096	1,438,035	10,463,131
			9.9%
Negro Baptists, 1921	2,871,868	244,457	3,116,325
Negro Catholics, 1921	225,000	25,000	250,000
All Other Faiths	1,280,072	320,018	1,600,090
Total Negro Church Members ..	4,376,940	589,475	5,016,415
Total of No Faith	5,044,507	402,209	5,446,716
Under Gospel Age (Under 10 years)	1,008,901	80,441	1,089,323
Unbelievers of Gospel Age	4,035,606	321,768	4,357,393

"A little examination will discover the fact that about three of every four Negroes who are professed Christians are Baptists. And in this we take profound satisfaction. But it may as well be recognized that it is not due to our contributions or service that this condition prevails. It should be a source of humiliation and grief that we have done so little. And they have been wondering, and are still wondering, why their white Baptist brethren do not come to their help in a struggle which would discourage any people with less of faith and optimism. For they are making the most heroic struggle of any people in our land. Their achievements, when viewed in the light of their limited preparation and limited equipment, is enough to make us hide our faces in shame. Untrained or partially-trained leaders, in adequate, limited resources, severe handicaps everywhere, and yet with a courage that is sublime, a devotion that challenges admiration, and a faith that honors God and calls down from heaven the benedictions of our heavenly Father, they are making progress that is truly amazing. Why should we not help them?

"It will likewise be informing to many to set out here some of the investments that are being made among the Negroes by several denominations—not all. The annual expenditures among them are thus reported: Catholics, $250,000; Lutherans, $250,000; Methodists South, $150,000; Methodists North, $1,250,000; United Presbyterians, $100,000; Presbyterians, $750,000; Baptists North $300,000; Baptists South, $150,000. And we have to take all that the several Southern states are doing for the Negroes to make this.

"The above will show that Baptists have three-fourths of all the church members and we spend one-eighth of the money to help them. Are Baptists willing to let that condition persist? I do not believe it. It is because we have not been aware of the facts. Truly there stands one among us whom we know not.'"

Cooperation With The National Baptist Convention

THE LOTT CAREY HERALD'S NOVEMBER ISSUE GIVES A COMPREHENSIVE STATEMENT

Hundreds of thousands of Baptists are rejoicing at the working program that has been consummated between the National Baptist Convention of America, headed up by Dr. J. Edmund Wood of Danville, Kentucky as its President and the Lott Carey Foreign Mission Society with headquarters on the Atlantic Coast with Dr. Brown as the President and Dr. A. A. Graham as Corresponding Secretary, binding together in better understanding and workable agreement, two of the strongest Baptist forces in the United States augmenting the importance of both organizations and expanding the work of the two to serve a larger present-day-need. Dr. Graham sets forth a letter on the cooperation between the National Baptist Convention in the Lott Carey Herald as their official publication. In dealing with the subject, Dr. Graham writes:

"COOPERATION WITH NATIONAL BAPTIST CONVENTION.

"The Lott Carey Baptist Foreign Mission Society has now entered fully into a compact of cooperation with the National Baptist Convention, Unincorporated. At the outset it proclaimed cooperation as its guiding principle and policy, and is just now beginning to realize a larger experience of the dreams which it has cherished throughout the whole course of its development. It has always stood for cooperation with white and black alike, in the cause of foreign missions, its only objective. It, therefore, hails with delight the prospect which this newly adopted relationship with the National Baptist Brethren, Unincorporated, presents and with true loyalty and devotion enters into the plan in all good faith. It regards this new step as epochmaking in its significance to both organizations. It opens up in foreign work under the Lott Carey Society, a large and fruitful field, in addition to the area hitherto included in the scope of its activities.

The Lott Carey Society associates itself with National Baptist Council, Unincorporated, on terms of absolute equality. It has been careful to maintain its own rights as an organization, and also to respect the rights of the National Baptist Convention, Unincorporated. The relationship effected has been both mutual and reciprocal. The two organizations have simply joined hands for the purpose of advancing the kingdom of Christ. The Lott Carey Society has accepted the companionship of the National Baptist Convention, Unincorporated, without fear or distrust, and with no disposition to make apologies or excuses to friend or foe of either. Some men fear large movements, but the Lott Carey Society recognizes that the work of building the kingdom of Christ of earth is world-wide, and that fellowship with God-fearing men of similar aims all over the world is indispensible. Some men, because of their fear and prejudice, would rather construct their own little buildings with crosscut saw and adze than unite with other men in erecting larger buildings with modern implements and machinery, or would rather cultivate their own little field with a one-horse plow and grubbing-hoe than a unite with other men and cultivate a larger plantation with tractor and up to-date appliances.

This is an age of combination as well as of concentration. One without the other is like a rudderless ship in a stormy sea. The vision of the Church of God must be as large as the whole world, and men must work with their fellow-men wherever found where their aims and ambitions are the same. **The men of the Lott Carey Society will regard the many fine men of the National Baptist Convention, Unincorporated, as personal friends and as comrades in the conflict between light and darkness. Together they will labor in mutual confidence and mutual esteem, and will try to exemplify the spirit of Christ in all they do.**

Both the National Baptist Convention, Unincorporated, and the Lott Carey Society, at their sessions, held in Chicago, Ill., and Washington, D. C., respectively, during the month of September, unanimously voted in convention assembled to adopt articles of cooperation which had been previously agreed upon by a joint committee representing the two organizations. This committee provided that the details of cooperation and methods of work should be placed in the hands of a joint committee of ten, with full power to act in carrying out the purposes of the compact. The joint commission assembled in Indianapolis, Ind., November 12th, and addressed itself to the task for which it was created. The meeting was harmonious throughout, and the method of procedure for the present year was mutually agreed upon with unanimity. The whole machinery is now in operation. The foreign work of the National Baptist Convention, Unincorporated, has become the work of the Lott Carey Society, and the Lott Carey of the Lott Carey Society has become the work of the National Baptist Convention, Unincorporated. In other words, the National Baptist Convention, Unincorporated, will support in toto the Lott Carey program of work on foreign fields under the independent direction of the Lott Carey Society, and the Lott Carey Society will do its home work, viz. publication, education, Church extension and such like on the home field, under the independent direction of the National Baptist Convention, Unincorporated. So far as either organization may influence and control the Churches which constitute their memberships, this plan will be carried out to the letter, and the workers of both organizations will be as true to its requirements as the needle to the pole.

We embark upon this adventure with high hopes and happy anticipations. We mean to do our part, God giving us the strength, and we shall not doubt for a moment that our National brethren will be as true to the aims of the covenant as we ourselves. Mutual confidence and mutual helpfulness will be the watchword. This is God's way, I am sure. Our bond of fellowship, I am confident, is divine and spiritual, and therefore can only yield a spiritual harvest—love, joy, peace and brotherly kindness, which will become richly fruitful unto good works.

We break no ties of friendship with Baptists, North or South, white or black, by our cooperation with our National brethren, Unincorporated, and we want no ties of friendship that can be broken by the free and deliberate choice of other friends, which we ourselves have made. We believe that God wants all His Baptist family, whether black or white, to walk and work together. If, however, the Baptists of the South will not cooperate with Baptists of the North, or if one group of Negro Baptists will not cooperate with another group of Negro Baptists, then we believe God will be in the midst if only two agree.

We go forth with new courage, with added strength and vigor, expecting God to bless our labors.

A. A. GRAHAM,
Corresponding Secretary.

NEGRO BAPTIST BUILDING OPENED

Publishing House of Denomination Represents an Outlay of $600,000.

General offices are being opened today and equipment being installed in the new publishing house of the National Baptist Convention, Inc., U. S. A., at the corner of Fourth avenue and Cedar street, the largest establishment in the world owned and operated by Negroes. It represents an outlay of $600,000.

Dr. A. M. Townsend, the secretary; Dr. William Haynes, treasurer, and the entire editorial and administrative force are busily engaged in transferring their offices from the Star theater building, and the printing plant is likewise being moved today from 418 Fourth avenue, north, to the imposing structure now near completion.

New machinery has been purchased and the best of linotypes are being placed in position.

Announcement has been made that the People's Savings Bank will be opened in the corner apartment of the first floor on Jan. 1.

A roof garden for rest and recreation, it is also stated, will be provided.

The work of transfer and of opening the five-story building for use is progressing smoothly.

Church – 1924.

C.M.E.

NEGRO METHODISTS MEET.

PACE, Miss., Aug. 20.—Negro Methodists under the leadership of Dr. W. H. Braxton assembled here in convention for a term of three days. Dr. Braxton, in his opening address, laid stress on optimism, merit, loafing, cleanliness and frugality.

He spoke particularly of education and said: "I admonish the people of this district to give liberally for education: because in reality it is not a gift but an investment: and a race makes progress in proportion to the number of educated persons added to its list. Financial development must be correlative with educational development in order to maintain educational life." He said to his ministers: "Preach optimism to the people and not hard times and thus show them where God comes in. Teach the reward of merit that they may strive lawfully. Show them the necessity of educating their youth and imbue them with pride concerning same. In your sermons, strike loafing and uncleanliness terrific blows; and preach frugality to all. This done and the God of Heaven will smile upon us and a new day will shine forth."

The following named ministers answered to the roll and look forward to the greatest convention in the history of the work: Revs. T. H. Moore, E. Pullett, W. E. Harrison, J. W. Brazill, Wm. Ash, Joe James, J. H. Hollins, Wm. Watson, T. A. Parker, R A. Miller, S. P. Hawkins, M. Peace, T. Carter and J. R. Powe.

Many superintendents, officers and teachers were present and the following distinguished persons delivered addresses: Dr. S. P. Felder, Dr. J. J. Morant, Dr. E. F. Henry, Col. R. C. C. Simmons and Bishop W. W. Beckett.

The white people of this section speak in high terms of praise of the meeting and invited the leaders to return at another time.

SPARTA NEGROES BUILD MEMORIAL CHURCH

Sparta, Ga., August 23.—(Special.)—Negroes of this city are now making another forward step in the erection of the Holsey Memorial C. M. E. church. This church is being built by the Ebenezer congregation in honor of Bishop C. E. Holsey, deceased, who established the church here many years ago and later became one of the best-known negro ministers in the country. The building will be of brick.

CANADIANS GIVE ARKANSAS PASTOR $1000 FOR WORK

(By The Associated Negro Press)

Hot Springs, Ark., Sept. 10.—In appreciation of his work among them the Canadian parishioners of the Rev Joseph T. Hill, one of the leading pastors of this city, who has for a number of years accepted a summer charge at Winnipeg, Canada, gave him this year $1,000 to be used in his work in America. This was in addition to personal gifts which have come to the clergyman from time to time.

Dr. Hill's services are employed at Zion Methodist church, the oldest white Methodist church in Western Canada. During the summer months he takes the pulpit of the Rev. R. J. Johns. His coming to Winnipeg each summer has come to be more and more of an attraction, the summer Sunday meetings always overtaxing the capacity of the church. He has just returned to this city for a stay preparatory to returning to the Canadian city and serving as the chief speaker before the golden anniversary celebration of the church. On the last Sunday before he left 2,000 persons were turned from the church door. The large congregation is due in some measure to the fact that many of the churches in the city suspend services in order that their congregations may hear "the wonderful preacher from America."

Canadian newspaper writers have vied with one another in an effort to describe the almost magic personality and the marvelous learning of Dr. Hill. Columns in the dailies have been devoted to descriptions of his work and influence.

9-13-24

He has interested his summer audiences in his work in America and their gift to him this summer was an earnest appreciation of their desire that he be able to push this work forward to success. Dr. Hill is planning to take a number of colored artists with him to the golden anniversary celebration in order that the people of Zion Methodist may know something of the artistic achievement of Negroes in America.

A.M.E.Z.

Church—1924.

BISHOPS.

Bishop J. S. Caldwell, D. D. First Episcopal District.

Bishop G. L. Blackwell, D. D., L.D., Second Episcopal District.

Bishop L. W. Kyles, A. M., D. D., Third Episcopal District.

Bishop W. L. Lee, D. D., Fourth Episcopal District.

Bishop G. C. Clement, A. M., D. D., Fifth Episcopal District.

Bishop J. W. Wood, D. D., Sixth Episcopal District.

Bishop P. A. Wallace, A. M., D. D., Seventh Episcopal District.

Bishop B. G. Shaw, D. D., Eighth Episcopal District.

Bishop E. D. W. Jones, D. D., Ninth Episcopal District.

Bishop W. J. Walls, D. D., Tenth Episcopal District.

Bishop J. W. Martin, D. D., Eleventh Episcopal District.

Bishop C. C. Alleyne, D. D., Twelfth Episcopal District.

GENERAL OFFICERS.

Rev. F. M. Jacobs, D. D., re-elected General Secretary.

Rev. W. H. Goler, D. D., re-elected Financial Secretary.

Rev. S. D. Watkins, D. D., re-elected Manager of Publishing House.

Rev. W. H. Davenport, D. D., Editor the Star of Zion.

Rev. J. Francis Lee, D. D., re-eleced Editor Sunday School Literature.

Rev. W. O. Carrington, D. D., Editor Quarterly Review.

Rev. W. W. Matthews, D. D., re-elected Editor Missionary Seer.

Prof. J. W. Younge, Secretary of Education.

Dr. C. S. Whitted, re-elected Corresponding Secretary Ministerial Brotherhood.

Prof. S. M. Dudley, Secretary of Church Extension.

Prof. J. W. Eichelberger, re-elected Superintendent of Sunday School Department.

Prof. Aaron Brown, re-elected President of Varick Christian Endeavor.

Mrs. Daisy Johnson, re-elected President of General Missionary Society.

Rev. W. L. Hamblin, re-elected Auditor.

Mrs. S. D. Davis, re-elected Vice-President of Missionary Society.

Miss Victoria Richardson, re-elected Seceretary of Y. W. Department.

Mrs. Lizzie Pierce, re-elected Recording Secretary.

Mrs. Annie L. Anderson, Corresponding Secretary Woman's Home and Foreign Missionary Society.

Mrs. Ida V. Smith, re-elected Treasurer, W. H. and F. Missionary Society.

Mrs. Marie L. Clinton, re-elected Superintendent of Buds of Promise.

NEGRO METHODIST HITS JAPANESE LAW

Conference Deplores Acts of Klan, Applauds Work of Dawes.

Detroit, Mich., June 22.—The activities of the Ku Klux Klan were deplored and the Japanese exclusion act was called a piece of legislation contrary to the principles and tenets of the American government in the report of the committee on the state of the country, unanimously adopted at the conference of the African Methodist Episcopal Zion Church Saturday.

The report applauded the work of the Dawes commission in Paris. It said the African church could not "see how the executive and judicial powers of the government can hope successfully to carry out the Eighteenth Amendment of the federal Constitution while common justice is denied a tenth part of the citizenry of the country in the South." The report recommended to negroes the strictest observance of law and order and the leading of sober and industrious lives.

The committee on the state of the church recommended that a commission be appointed by Bishop George C Clement of Louisville to study the conditions emanating from the migration of negroes to the North from their Southern homes and to recommend solutions. The commission will make a report at the next annual meeting.

Church—1924. A.M.E.

ATLANTA SESSION BISHOPS' COUNCIL

By Dr. F. G. Snelson, F. R. G. S.

Seldom has a gathering of African Methodists created as much public interest as that of the recent session of the Bishops' Council of the African Methodist Episcopal Church, held at Big Bethel A. M. E. Church, Atlanta, Ga., Feb. 14 and 15, 1924.

The great city of Atlanta itself was aglow with a welcome, never before enjoyed by us, who were fortunate to be present. Bishop J. S. Flipper, D. D., LL. D., the presiding most popular genius and lion of the gospel lair—Georgia's own triumphant son of achievement—was the proud and joyful leader of the hosts that echoed to every call of their matchless prelate. Bishop Flipper was the veritable chancellor of the royal eventful weeks of preparation and execution of a huge program of august events. It did us good to hear them recite the catalogue of the matchless deeds and achievements of Biishop Flipper, as he stood majestic, potential, and suncrowned, amid his own works which praised him in the gates.

"The Big Bethel," seat of the Bishops' Council session, is immense, stately, beautiful, and indeed awe-inspiring in its Cathedral grandeur. All honor to the Conection architect, J. A. Lankford, the master-builder, A. D. Hamilton, the Board, Heroic Board of Trustees and Building Committee, for the perfection of their services in the rebuilding of this historic, and race-achieving city-wide temple.

The Late R. H. Singleton, D. D., then an who gave his life for this church and people, was mourned as though it was his funeral day. In this pulpit giant was combined the eminent graces of Moses, of a Nehemiah, of a Solomon and of a St. Peter, who converted three thousand in a single day. His inspiring portrait adorns a front window in the temple.

"God, give us men a time like this demands," and the trembling prayer was answered in the assignment of that prince of pastors—Rev. Dr. J. T. Hall—who in giantesque execution, has done that the prophets foretold. His star rises.

But ATLANTA—the gate city of the south—ATLANTA, progressive, and advancing to higher heights, contributed through the City Fathers' Treasury, the princely sum of two thousand five hundred dollars for the expressed entertainment of the Bishops' Council of African Methodistism. And the eight Georgia Anual Conferences added each fifty dolars more; so that there was nigh three thousand dollars forthcoming for the comfort and joy of our session. Hallelujah. A new day of Inter-Racial Goodwill proud Atlanta brings to dawn, to noontide, and brilliant display of golden artillery. The Georgia Regulars have wrought well for the Christian Church, and have made the African Methodists felt in the wonderfully increasing civic interests of this epoch-making Caesarean age of silver grandeur.

The Bishops present were Bishop Coppin, Bishop Parks, Bishop Chappelle, Bishop Hurst, Bishop J. Albert Johnson, Bishop Heard, Bishop W. Decker Johnson, Bishop I. N. Ross Bishop Beckett, Bishop Flipper, Bishop Carey, Bishop Connor ishop Fountain, Bishop Jones, and those who were absent were Bishop Lee, Bishop Brooks, Bishop Vernon; the latter two are in far-away Africa. It was spiritually beautiful to see them commune together, in the holy Eucharist, with the "universal cup" instead of the "individual cup," which has so long divided them on these sacred occasions.

Bishops' Council Sermons.

The sermons on this occasion are universally "major events" of the session. Bishop W. W. Beckett's theme was 'The Sovereignty of God," and urged the Church not to give itself over to despair, because of the un-Christian attacks and abuses heaped upon it by sin, and by even some of thosee within our ranks.

Bishop Beckett paid a tender tribute to the fathers, who endured hardness as good-soldiers ,suffering even for the mere necessities of life, that the pillars of the temple might be established in the days of the early Fathers. Jehovah will not suffer his kingdom to be destroyed by the devil and his works, and urged Bishops, General Officers, ministers and people to stand firm for the things that are Right.

Text: Psalm 31:15 verse; Bishop Beckett said: "David belonged to a family of heroes, and was most modest of them all. Was the Armour-Bearer of Saul, who envied David, the warrior-king, sagacious statesman, and superior loyalty to God and the kingdom. David's moral weakness was only like spots on the sun. Shall the Church in General Conference take no notice. in these auspicious times, of those who with word and pen would set themselves up against our Church, both God and man? Let them live—but let us defend ourselves. Second, Eternity has no gray hairs, and time writes no wrinkles on her brow. Douglass asked: 'I God, Dead?" Life eternal is to know God, and is the golden key which opens the throne of life. Environment contains elements of destruction, but the heroic man finds a home where the environment is eternal. The old must go that the new might come, like the old testament precedes the new. And we are building bridges for the young to pass upon hereafter.

First—Life is a plan; Second—Definite work to do; Third—Take courage that God will answer prayer; Fourth—Conquer by God's power. For the man who turns his face to the sun, will find his shadow behind himm.

Bishop W. H. Heard followed in a most heart-searching prayer, and cried to God "Thou art our shelter from the stormy blasts."

Editor G. W. Allen's Connectional Council Sermon.

"Watchman, What of the Night" was the rallying theme of a most powerful and thoughtful discourse to the thronging repretatives, gathered from malmost every section of the Church. Dr. Allen said, "The world needs fundamental information, written and unwritten, ancient and modern, and cannot be satisfied with superficial knowledge. Ignorant of the facts invalidate the "Fundamental Works of Mankind." We must deal with two worlds, two burdens, and two spirits. There is gold in the ocean-waters, and God does not make things in vain. He described the watchfulness of the steamer Olymmpicas shown on his recent trip to the Ecumenical Conf. in London. Its mechanism, exactness, and gradeur. We are born automatically; we may not see regeneration, but we know its effect. Second, We must be watchmen of spiritual things, of the spiritual world. Preaching is to save the world. God has no modern Panacea for men's salvation. We must become the temple of God, and has been significantly said, "Christians are little Gods, because God dwells in themm." It costs much to impart God's knowledge to the world. The catacombs—the bars in the jail of Paul and Silas. Will you be able to stand and shout back, "All's Well?" For the Martyrs cry out to us to-day—"Come on, we are looking for you; COME ON.

Prayer by Dr. R. R. Downs, Editor of the Voice of Missions.

The Unsurpassed Atlanta Reception Marked The Rise of a New Day.

Bishop J. S. Flipper, Generalissimo, was gracious to a finesse, as he presented the struggling, achieving, happy PASTOR OF BIG BETHEL, ATLANTA, as the presiding officer of the evening, and master of ceremonies, in the person of the Rev. Dr. J. T. Hall. Devotions were conducted by Dr. J. H. McFarlin, Big Bethel Presiding Elder. Dr. L. A. Townsley, P. ___, Dr. W. Boyd Lawrence, Columbus, Ga. Welcome on behalf of Big Bethel and Seventeen A. M. E. Atlanta churches, by Dr. H. R. Butler, M. D., respected citizen and Bethel steward.

Welcome on behalf of Atlanta Sunday Schools, by Mrs. M. D. Strickland.

Welcome on behalf of Turner Theological Seminaries, by Dean W. G. Alexander.

Welcome on behalf of Morris Brown University, by President J. H. Lewis.

Welcome on behalf of the Sixth Episcopal District by Rev. Dr. R. V. Branch of Savannah, Georgia.

Welcome on behalf of the Women's Missionary Society, by Mrs. F. L. Hadley.

Welcome on behalf of the A. C. E. League, and Allen Life Guards, by Mr. W. A. Quillian, of East Point A. M. E. Church.

The boys rendered a most entertaining Life-Guard specialty.

Bishop W. H. Heard responded on behalf of the Bishops, and complimented t he architect, builder, Bishop, Presiding Elder, Pastor, Trustees and al who had contributed to the architecture, and erection of new BIG BETHEL. The Church must continue to be orthodox, and live up to the program of redemption. If there is no heart-religion, we go astray. He believed that candidates should aspire and some expire too. Declared that he had been a slave, and up to his fifteenth year could not read, and had he met the alphabet in the big road would have had to be introduced to Mr. A., but thank God, the Church had brought him out, and the grace of God had made him a man.

A Few Significant Iitems of the Session.

First, a bill recommended for the General Conference to pension the widows and orphans of superannuated ministers.

Second, To establish a General Pension Bureau of a million dollars.

Third, A bill looking to the standardization of our universities, colleges and secondary institutions.

Fourth, The women asked for suffrage, in all places in our Church.

Fifth, A bil to establish a Connectional budget system.

Sixth, A bill to create a business manager and a minister-editor for all our Sunday School Publications.

Seventh, Dr. Ira T. Bryant and the Allenite were severely and almost unanimously condemned, and on the reading of resolutions of the Fourteenth Episcopal District, by Rev. Dr. G. W. Williams, Pastor St. John Church, Nashville, expressing the condemnation of the Connection, as represented in the Connectional Council, only seven votes were cast for Dr. Bryant, while the whole house voted against him. The sentiment had crystalized so firmly that even Dr. Bryant's personal friends raised no objection, and there was no clamor in the passage of the declaration of condemnation against him.

This peaceful transaction was the surprise of the week, and Dr. Bryant was not there even to defend himself.

The Candidates Galore Were Very Cordial To Each Other.

We venture to quote one list shown frequently at the session, and seemed to be public opinion generally. We are not prepared to confirm or deny, but give it as public property to all concerned. The Bishops themselves, it is learned, will recommend the election of three new Bishops, but it is hinted that the Episcopal Committee will double these; so that may mean the elevation of five or six to the bench of Bishops, as most believe wil be done. The candidates for Bishop given first place are Dr. Gaines, Dr. Ransom, Dr. Snelson, Dr. Greene, Dr. Gregg, Dr. Lindsay, Dr. Grant, Dr. Mance, Dr. Tanner, Dr. Anderson, Dr. Thornton, rM. Mixon, Dr. Peck, Dr. Hill, Dr. Campbell, Dr. Felder, Dr. Morant, Dr. Newsome. Take this list and head it with any man that strikes one's fancy and you will hit the bull's-eye aproximately correct.

FLOYD GRANT SNELSON.
920 South 5th Street,
Memphis, Tenn.

WHY THE DRIVE DIED.

The drive for five million dollars and one million souls was the greatest thing which the African Methodist Episcopal Church has attempted to put over on a big scale.

It was the greatest failure which the church has had, and its failure was due to our failure to recognize modern methods of business and of promotion. The members of the African Methodist Episcopal Church never got the truth about the Drive. We visited a church where a pastor and lay member had just come from the General Conference. They commented on the doings of the General Conference. The pastor in a rather non enthusiastic way told of what went on, then with a glow of the greatest enthusiasm said, "But one thing the General Conference did that I know you will be proud to hear; that is, it did away with the Drive", and there were several "Amens" throughout the congregation. Then he called on the layman to speak. He got up and said "Brethren and sisters, the most important thing that the General Conference did was to do away with the Drive and I am glad to say that I voted most heartily against it. When the matter came up I voted 'No' as loudly as I could."

Now neither one of these people gave the congregation any plan of how we are going to finance our missionary and educational institutions. With no drive where will we get the money? The unfortunate thing about the drive was its lack of publicity. The truth about it was never known and those who opposed it used their imagination to say whatever they pleased. And so, because the drive got more adverse publicity than favorable publicity, because the facts were distorted, the drive never got any headway.

COLORED SUBSTITUTE FOR BOY SCOUTS

Nashville, Tenn.—Rev. S. S. Morris General Secretary of the Allen Christian Endeavor League of the African Methodist Episcopal Church, is busily organizing the Allen Life Guards among boys. The fact that colored boys cannot get acharter for Boy Scouts in the South has added greatly to the enthusiasm with which the Allen Life Guards have been organized. Mr. W. A. Quillian of Atlanta, Ga. has been detailed especially to organize this work. Under Dr. Morris' direction a special manual has been prepared which was adopted by the General Conference at Louisville. Special uniforms and other regalia similar to that of the Boy Scouts will be used and troops are being organized all over the country. In Georgia, North Carolina, Tennessee, Alabama, Florida Mississippi and Texas many troops have been organized and upwards of 100,000 boys have been enrolled. Among the leaders in this movement are some of the most intelligent young men of their localities who are inspiring to the youth. This movement bids well to spread all over the country under the aggressive leadership of Dr. Morris, and with the backing of the African Methodist Episcopal Church it will do a great work.

Church — 1924

A.M.E.

RICHARD ALLEN

Today we celebrate the 164th anniversary of the birth of Richard Allen, founder of African Methodism. This evening children of the church—several thousand strong—will assemble at Mother Bethel Church in this city, and after appropriate memorial exercises, will march around the tomb of Richard Allen. This annual pilgrimage is one of the best evidences of the love and devotion of the rising generation to the work of this splendid man.

Tonight in Atlanta, Ga., assembled in Big Bethel Church, possibly the largest African Methodist Church in the South, will be the fifteen Bishops, nine general officers and hundreds of the leading ministers of the connection, and thousands of our loyal members, where they will also do honor to our distinguished founder. Two Bishops now in Africa will not be present.

Richard Allen was truly a great man. When we shall have been oppressed a little bit more, when we shall have developed a little bit more of that racial co-operation, which our position in this country is forcing upon us, when we shall have developed more of stamina and courage, more of independence and initiative, and when we shall have studied from an independent point o
the annals of our racial history in Am
we shall all come to the conclusion that
one great man whom the Negroes have
veloped who towers above all others,
Richard Allen. We are today too closely tied to white servility and ideas of white supremacy are too thoroughly imbedded in our education to understand the true meaning of this great man's life. In the group of African Methodists who have been personally connected with his wonderful achievements, there is something of an insight into the meaning of his life, but even here the significance of his work is but scantily appreciated.

Do you know that Richard Allen was more than a hundred years before his time; that economically and socially, we are just beginning to enter into the realms of activity which he from a religious point of view, initiated, that is, the realm of independent and self sustaining organization?

Richard Allen more than a hundred years ago, when most of the Negroes were in slavery and most of those few out of slavery were in poverty and ignorance, and could not read and write their names, organized a religious movement called Bethel. This was in 1787. In 1794 he established his first church; in 1816 he established the African Methodist denomination and became its Bishop. In 1831 he died, having extended his church over eastern Pennsylvania, New Jersey, Delaware, Maryland, and New York, and having organized the largest force for Negro self improvement then known.

This movement, because led by poverty stricken people, was given but scant consideration. Today it has been 93 years since Richard Allen died. The organization now numbers more than a million people in its membership and following. It has more than 7,000 churches, and nearly seven thousand ministers. It maintains schools of higher training in every state in the South, in Africa and the West Indies; and Wilberforce University in Ohio, which is the oldest university in America manned entirely by Negro teachers, ranks in point of scholarship and attendance as one of the best institutions of its kind, according to the testimony of persons of the white race. The property owned by this organization amounts to more than twenty millions of dollars, the income more than four millions of dollars a year and it gives a livelihood to more than thirty thousand individuals. This out of the life of Richard Allen, the slave, born in Philadelphia, Penna., February 14, 1760.

Let it be understood that Richard Allen was an independent Negro leader and because his people had no finely organized system of publicity, the greatness of his work is practically unknown by whites. He is not as well known to the world at
Frederick Douglass, but if you loo
monuments of the two men, one being dea
nearly a century, the other scarcely a third of that time, you will find the comparison between their work to be greatly in the favor of Richard Allen.

Our white friends know but little of Richard Allen (because he made no great appeal to white people), while the name of Booker T. Washington looms great on their horizon, but Richard Allen's church started the industrial educational movement many years before Booker T. Washington was born. While Booker T. Washington founded the great Tuskegee, the educational work alone coming out of the influence of Richard Allen has covered the South. The institutions founded by Richard Allen are today employing some of the best trained men in the colored race and it is recognized that the most independent spirit among these people and the most advanced thinking are found in the followers of Allen.

Richard Allen was the forerunner of the independent religious movement which has blossomed so beautifully in the latter day Baptist and Methodist denominations, and despite denominational lines, there is unity of thought among the leaders of most Negro churches which harks back to Richard Allen. For the spirit of Allen is not bounded by the denomination he founded. It is the forward looking spirit of self-help and independence which all Negroes must eventually accept.

But for this spirit in spite of the fact that there are millions of Negro Christians, they would have been little represented in the great council for religious welfare. The fact is, however, that one of the vice-presidents of the Federal Council of Churches, representing over thirty millions of Christians, is one of the sons of Allen, whose children are direct descendants in flesh as well as in spirit of our noted founder.

The greatest lesson of Bishop Allen's life is that which has been done in this field of religion must be done in the business and industrial field. No matter how small and insignificant, the independent organization must be encouraged and supported among Negroes every where. We have evidences of this in our great insurance companies, in

our banks, in our other great businesses that are started which we are slowly but surely developing. We would put the example of Richard Allen before every colored business man or woman that they might imbibe that spirit of independence and initiative which alone can bring respect and power to the race.

Bishop Allen was a real leader sprung from the people, whose heart beat in unison with them, who understood them and was willing to suffer with them. He refused the charity of white people, not because he hated them, but because he knew that so-called charity weakens people, while self-help builds. Allen would not sacrifice independence for ease. His posterity knows of his wisdom. His creed was simple: Trust in God; seek the Kingdom first, work hard, harder than the other fellow, save your money. (Allen bought his own church.) Give charity if necessary, but do not accept it—suffer first."

Allen believed in the equality of all men before God, and that was why he believed in independence. He hated servility. The future has proved he was right.

We do well each year to honor his memory.

A. M. E. Bishops Council In Atlanta

Atlanta, Feb. 16.—The recommendation for the election of two new bishops; the formation of plans for the better support of the ministers, on smaller charges and the review of the quadrennial address of the bishops to the General Conference were the outstanding features of the business session of the Bishops' Council held in this city during last week. All the bishops were present except Bishop B. T. Lee, the senior bishop, and Bishop W. Sampson Brooks, of West Africa, and Bishop W. T. Vernon of South Africa. In the absence of Bishop Lee, Bishop L. J. Coppin was the acting senior bishop. Bishop J. S. Flipper is the secretary and Bishop J. Albert Johnson is the assistant secretary.

The sessions of the Bishop's Council opened with a sermon by Bishop W. W. Beckett. The sermon was followed by the Holy Communion. A reception was tendered by the Bishop's Council and the visiting ministers on Thursday night. The session of the Bishops' Council brought together a large number of the distinguished ministers and laymen from all parts o fthe connection.

The general officers present were Drs. D. M. Baxter, business manager of Philadelphia; R. R. Wright, Jr. editor of The Christian Recorder Philadelphia; R. C. Ransom, editor A. M. E. Church Review, New York; G. W. Allen, editor Southern Christian Recorder, Nashville, Tenn.; J R. Hawkins, financial secretary; Washington, D. C.; S. S. Morris, secretary of A. C. E. League, Norfolk, Va., Ira T. Bryant, secretary A. M. E. Sunday School Union, Nashville, Tenn.; J. D. Barksdale, editor Western Christian Recorder, Kansas City, Kans .

Every district in America was represented by ministers and laymen. The candidates from all parts of the connection were present and their friends were advocating their election. The candidates from the Bal-Baltimore Conference, Dr. A. L Gaines, was present and the prominent members of the Baltimore Conference associated with him were Revs. C. E. tSewart, M. H. Davis, J S. Collins, C. H. Stepteau, R. E Ford, W. H. Manokoo, Frederick Douglass, J. E. Lee and Mr. T. Copeland, lay delegate from the Baltimore Conference. While the session of the Bishops' Council was going on in Atlanta, the delegates from the Second Episcopal District met at the Y. M. C. A. and perfected a district organization as follows:

Chairman, L. L. Berry, of Virginia; vice-chairman, A. D. Avery, N C.; secretary, M. H. Davis, Baltimore.

BISHOPS ASKED TO DISMISS BRYANT

Ministers Urge Council to Declare His Office Vacant When General Conference Convenes

NEWS ARTICLES CITED

Secretary of S S. Union Made Sensational Charges Against Bishop Carey

Atlanta, Ga., Feb. 20.—When the General Conference of the A. M. E. Church meets at Louisville in May one of its first acts may be to probe the office secretary-treasurer of the Sunday School Union, now held by Ira F. Bryant, and then declare that office vacant.

The next procedure would be to elect Bryant's successor and thus deprive him of privileges of the floor. It would likely create a furor among the friends of Mr. Bryant.

Such action was forecaste when the Connectional Council meeting here last week, passed a resolution and sent it to the bishops of the church asking the Sunday School Union and its secretary-treasurer be placed first on the program. Newspaper articles were cited in which Mr. Bryant had publicly made sensational charges against Bishop A. J. Carey.

All U. S. A. bishops except Bishop B. F. Lee, were present. Bishop Levi J. Coppin, who is recovering from a recent illness, presided over sessions. Considerable time was spent in quadrennial addresses of the bishops, hearing reports from general officers.

Rotation of bishops and a larger lay representation were urged at gathering of laymen.

As migration has caused the A. M. E. Church to lose 90,000 members in the South, a few Episcopal districts may be recommended in the north.

Rev. A. L. Gaines, who was here from Baltimore, is said to have received assurances of support from the majority of the more than 75 delegates from Georgia, as well as other delegations, in his aspirations for the bishopric. The Georgia delegation is behind Rev. J. A. Lindsay, of Savannah, for the bishopric.

Other Baltimore Conference representatives here were: Revs. R. E. Ford, M. H. Davis, J. E. Lee, W. H. Manokoo, C. E. Stewart and J. S. Collins and Thaddeus Copeland.

Other candidates for bishop present, were R. C. Ransome, Phila., J. C. Anderson, Pittsburg; W. H. Thomas, Detroit; W. H Dixon, Alabama; William Gra[illegible] Florida.

A. M. E. REVIEW MOVES TO PHILADELPHIA

Philadelphia, June 30.—The A. M. E. Church Review, which has been published from Oceanport, N. J., for the past four years has moved back to Philadelphia, under its new editor, Dr. J. G. Robinson, who was elected at the last General Conference to succeed Dr. R. C. Ransom who was elected to the Bishopric. The general headquarters of the Review are 631 Pine Street, Phialdelphia, Pa., in the A. M. E. Book Concern Building.

Church—1924. A.M.E.

NEW BETHEL'S CORNERSTONE IS LAID

Thousands Gather To See Formal Dedication Of A.M.E. Largest Church Edifice

Attended by elaborate and impressive ceremonies, the cornerstone was laid Sunday for Greater Bethel A. M. E. church, 42nd street and Grand boulevard. Greater Bethel is declared to be the largest single church property owned by colored people anywhere in the United States.

Dignitaries Present

Numerous church notables and dignitaries from several parts of the country were present and assisted in the ceremonies. Bihson A. J. Carey, Bishop L. J. Coppin and Bishop H. B. Parks.

Three thousand persons were present to watch the ceremonies and pay tribute to the pastor, the Rev. C. M. Tanner, to whom, with Bishop Carey, is due the lion's share of the honor for the acquisition of this valuable piece of church property. Automobiles lined Grand boulevard on either side, and the throng completely blocked the traffic as the edifice was formally dedicated to African Methodism.

The edifice was formerly a physical culture school and clubhouse. Over a year ago the property was purchased for $95,000 and the church was moved from its old home at 30th and Dearborn streets. The structure was converted into a church at an approximate cost of $100,000.

With its spacious studios, offices, lecture rooms and auditorium, it is said to be the best appointed building for religious and social work anywhere in Chicago.

Prof. James A. Mundy was in charge of the musical program.

MANAGER'S COLUMN

D. M. BAXTER,
Business Manager

BUSINESS MANAGER MAKES HIS FOURTH ANNUAL REPORT

Philadelphia, Pa., April 15, 1924.

To the Bishop and Members of the Board of Control:

My Dear Co-workers:

I am for the fourth and last time this quadrennium rendering my report for the doings of the Book Concern and Christian Recorder for the fiscal year 1923-24. The Lord has wonderfully blessed us with health, strength and prosperity as a whole and but for the illness of our chairman Bishop Heard who, thank His name, is greatly improved, no sickness has been among any of the other members of the Board.

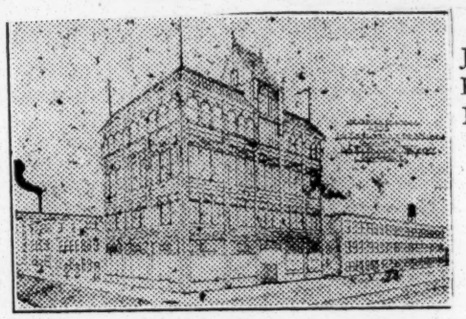
This, our last year has been one of the best years of our administration. We have been given work from all parts of the church, while the sale of our bonds for the erection of our new building have been sold sufficiently well to allow us to purchase a nice site for that purpose. I need not tell you that the biggest handicap we have is not enough room in our present building to do the work we could get and do if we had more space in which to do it. As much as our capacity has allowed we have used it placing new machinery, all of which is paid for. Since you have been here last you will notice we have installed a new Burroughs Adding Machine in the bookkeeping department, while an entire new guard machinery system has been installed throughout the press room, which completely protects our workmen from the risk of losing limbs or life.

Notice too that our stock has increased nearly 35 per cent in that there is not a book nor a parchment the church requires us to carry but that it is printed and on the shelves ready for sale. We mention this because we go to General Conference and whoever returns will find a plenty of live stock and much new machinery with which to begin his work.

We have gotten out several large editions of the Christian Recorder, which were pronounced splendid. Among those specially mentioned were Florida, Bishop Hurst, 25,000 copies; First District, Bishop Heard, 23,000, and the Fourth District, Bishop Coppin, 10,000 copies. We are glad to report that the laymen are takin more to our paper and we hope to follow up the well begun work until the Christian Recorder goes into the home of every African Methodist Episcopal family. We wish to mention Mr. Aaron Malone, who sent the Christian Recorder to every lay delegate who did not take it, and paid the bill himself.

In making this last report before the General Conference convenes there are two things we are particularly proud of, viz., we kept peace between the Manager and Editor's office, next we have not bothered the brethren for after collections. We are proud of this because it has not been so for a good many years, until this quadrennium. Give God the praise.

Bishop Heard has stuck by us to the last and every aid and counsel he could give us was done cheerfully by



OUR PROSPECTIVE CONNECTIONAL BUILDING

Please help us rear this monument in His name to Richard Allen.

him. We pray for his complete recovery. All of the Bishops have been real nice toward us, they have helped us with words of encouragement and substantially one way and another. We thank them.

Our working forces have been faithful and did their work well. Most of our field agents were loyal and prompt in doing business for us.

The editor, Dr. R. R. Wright, Jr., has co-operated with us in giving a church paper, the Christian Recorder, which we leave to your judgment as to how well it has served you during this past quadrennium. For all of these favors and the achievements resulting therefrom your servant the manager wishes to thank one and all for the part each of you played in this well begun work and pray that each of our zeal be more deeply kindled and the dream of us all come to pass when we see a larger and more representative Book Concern in a new Departmental Building reared in the city of our church's organic birth. We with a conscience void of offense toward all and asking your prayers and support to the end.

I herewith submit the receipts and expenditures by months for the fiscal year 1923-24:

1923	Receipts	Expend's
Balance	$ 1,182.44	
April	2,536.22	$ 2,978.58
May	2,158.60	2,304.37
June	2,285.47	2,679.52
July	2,413.34	2,002.82
August	2,063.40	2,165.01
September	2,905.32	2,590.71
October	4,012.16	3,415.90
November	4,106.80	2,863.58
December	3,571.86	4,133.60
1924		
January	2,022.07	2,648.50
February	2,739.45	2,801.30
March	3,902.23	2,042.12
Total	$35,899.36	$32,626.01
ts		$35,899.36
itures		32,626.01
nce		$ 3,273.35
ts:		
f Bonds		$10,403.83
Rent on New Site		460.00
Interest on Savings		55.52
Total		$10,919.35
Expenditures:		
Payment on New Site, and Expen. of Settlement, etc.		$ 7,548.64
Balance		$ 3,370.71
Recapitulation:		
Business Receipts		$35,899.36
Bond Receipts		10,919.35
Total		$46,818.71
Business Ependitures		$32,626.01
Bond Expenditures		7,486.64
Total		$40,174.65
Total Receipts		$46,818.71
Total Expenditures		40,174.65
Balance		$ 6,644.06

Assets and Liabilities of the Book Concern—1920-1924

The following is a comparative statement of assets:

	1920	1924
Real Estate, 631 Pine Street and New Building	$10,000.00	$23,000.00
Machinery and Fixtures	9,000.00	14,800.00
Office Fixtures	1,000.00	1,370.00
Organ	30.00	30.00
Merchandise per Inventory	5,500.00	21,727.30
Type and Foundry	1,320.00	1,520.00
Plates, Cuts, Electros, etc.	5,200.00	5,300.00
Linotype Metal	600.00	1,000.00
Cash	612.46	6,644.06
Accounts Receivable	3,000.00	4,380.16
Total	$36,262.46	$79,771.52
Liabilities		$ 1,300.00

An increased value over 112½ per cent for the four years.

If you will remember the manager's report for 1922-1923, you will find in the recommendations where he asked that $10,000.00 be raised through the sale of bonds, to secure a new site for the contemplated Departmental Building. The $10,000.00 has been raised and the site has been purchased, the rent from the houses on it will carry interest, taxes, etc., until we are ready to build. We ask the church to help us, let the Allen Leagues, Sunday schools, and various boards in the church buy some of our bonds. Annual and District Conferences, Sunday School Conventions, Bishops, General Officers, ministers and laymen can all help by buying some bonds. This is a pure business proposition we are offering. **We will pay** five per cent on all invested with us until the principal is paid.

Again we thank all who have already helped us in the little success we have attained. I thank the delegates for placing me at the head of a place where the opportunity is great for real service.

I ask that you let me return as manager for another four years, that we might (D. V.) do greater things for our long struggling Book Concern.

I am your sincere servant for re-election as manager of tht Book Concern at Louisville, Ky. May I have your vote.

Your brother,

D. M. BAXTER.

PLEASE HELP US FIND

Rev. T. L. Watson, 410 S. Fillmore Ave., Kirkwood, Mo.

Rev. A. W. Watson, R. F. D. 1, Box 1822, Ft. Smith, Ark.

Mrs. W. L. Staples, 933 N. Jefferson St., Louisville, Ky.

NEGROES CONCLUDE S. S. MEET TODAY

Activities of Past Week Will be Brought to Close With Mass Meeting

During the entire past week there has been a Sunday school institute for the negroes of Columbia and the meetings have been held at the State Normal school.

Th institute is being fostered by the leading preachers and Sunday school workers of the M. E. Church, South, including Dr H. S. Spragins, Dr. J. E. Northcut, Dr. R. R Ellison, Presiding Elder of the Montgomery district, Rev. H. M. Andrews and T. V. Ellzey, who has charge of the Sunday school work in Alabama These with Dr. W. D. Agnew, president of the Woman's college made impressive addresses during the institute.

The institute will close this afternoon with a big mass meeting at the State Normal school at four o'clock, at which time Judge M. S. Carmichael, Dr. H. S. Spragins and C. M. Dannely will address the Sunday school workers. The colored Sunday school workers have organized themselves into a class to pursue the Standard Training Course, with Prof. W. T. Breeding, as president and Samuel S. Oliver as secretary. They will meet twice a motnh at the A. M. E. church on ackson street

Great A. M. E. Conference On in Blue-Grass City

Louisville, Ky., May 8.—More than 5,000 persons have already invaded the city for the 27th general conference of the African Methodist church which went into session Monday and twice that number are expected before the end of the week. Seventeen bishops, whose charges range from coast to coast in America, extend into Canada, Africa, Central America and the West Indies islands.

Sunday a get-together meeting was held at the Quinn Chapel A. M. E. church, of which the Rev. Noah Williams is pastor. Bishop Carey of Chicago presided and the Rev. R. H. Ward of Atlanta, Ga., preached.

Most of Monday was taken up with registration of delegates and the election of a conference secretary. The Rev. J. S. Jenkins of Texas was elected with 411 votes, while the Revs. R. F. Smith of New Jersey and C. A. Williams of St. Louis were runners-up with 301 and 32 votes, respectively. During and after the election there were cries of fraud and unfair balloting. A slight idea of what is to be expected in the way of excitement when the general elections take place could be gleaned from the intense interest that was displayed at the first election on Monday.

Score Republican

One of the most significant notes to the conference was voiced when the Episcopal message was read. Here a definite stand was taken on some of the vital issues of today, but none came as a greater surprise than a defiant statement hurled at the Republican party and the present administration.

"No administration has been so slow to recognize the Negro as the present," the address read. "It was thought when we turned all our political influence and voted solidly for the present administration that we would share the spoils of office and enjoy the protection of the government, but we do not enjoy either. Few have been appointed to offices that are remunerative and the senate, although Republican, has rejected the loan of $5,000,000 to Liberia, yet did loan millions to other governments that had been no more loyal to the allies than Liberia and had suffered no more for the cause of the war than Liberia.

"The Negro cannot forever vote for a party because of its past history. He holds the balance of power in many states and he must elect men and support measures that will tell politically, economically and socially to his benefit."

No Action Against Mobs

In commenting on the prevalence of mob murders and Klan crimes in this country, the government was again censured for its apathy in curbing the evils. "In many states of the Union, if not in all of them, these Klans have defied and are defying the law, and the government seems too weak to prevent it, or it sides with those organizations. It has acknowledged its inability to cope with these mobs, but we believe that if the pulpits were outspoken in their denunciation of these organized bodies, these outrages would cease, for many of them are committed by church members.

"A united Christian church could revolutionize society and Chrisitianize the world," declared the bishops. They further commented at length upon the so-called Negro migration to the North. It was said to be the most beneficial thing that could have happened from the standpoint of the church.

Other subjects touched upon the Episcopal letter were those asking more power for the bishops and the admitting of women to the regular conferences, where they may participate in discussions and vote. At present they are allowed to sit in the gallery as spectators, but have no voice in discussions.

The 27th general conference, which will be in session through May 23, is holding its discussions in the Jefferson County armory, an edifice with a seating capacity of 10,000. Quinn Chapel A. M. E. church is the host, in conjunction with the Louisville Urban league, working through J. M. Ragland, executive secretary. The financial secretary, the Rev. J. R. Hawkins, of Washington was one of the first officers of the conference on the scene, and, according to information, deposited a check for $40,000 in the First Standard bank to take care of part of the conference expenses.

OBSERVATIONS OF THE 27TH GENERAL CONFERENCE OF THE A. M. E. CHURCH

By Rev. H. S. Sims

My Dear Editor:

Please allow me space in your valuable columns to give to the public my observations of what I consider was in many respects one of the greatest General Conferences in the history of African Methodism. With two or three exceptions the entire session was dominated by a spirit of progress and a desire to conserve and economize for the interest of the church. The outstanding measures that was enacted into law were as follows:

The Amendment of the Articles of Incorporation

The articles of incorporation of the A. M. E. Church was amended by the 27th General Conference so as to make Philadelphia, Pa., "The Birth Place of African Methodism," the permanent headquarters and to give the A. M. E. Church a legal standing in every community. We regard this to be a step that means much for the future development of the church.

Woman Suffrage

The 27th General Conference adopted the Woman Suffrage Bill, which was in strict harmony with the progress of the times, and gives the women of the A. M. E. Church the opportunity to enjoy some of the honors of the church, as well as to labor for it; this I am sure will give our women great and lasting encouragement.

The Sims' Bill on the Handling of the General Finances Adopted

The 27th General Conference unanimously adopted and enacted the Sims' Bill into law. This bill provides that each secretary-treasurer of our General Departments where money is held in trust shall get daily balance interest on all funds deposited by their departments, and apply the same to the Superannuated Preachers and the Widows and Orphans' Fund every six months. This bill means more to our worn-out and cast-off pensioners than anything that has been done for them since the establishment of the Dollar Money System more than 50 years ago. We feel amply paid for all of our struggles in the passage of this economic bill. We spent two years campaigning for it; it has won. The supreme task of the church now is to see to its execution.

Increasing Lay Representation

The 27th General Conference made another forward step when it adopted a measure increasing lay representation in the General Conference. That the lay members constitute the bones and sinews of the church is a glaring fact that none will deny, therefore the church law makers showed great wisdom and done a lasting service to the church by increasing lay representation.

Removal of the Time Limit

The removal of the time limit by the 27th General Conference, is timely, as well as just. If one class of ministers is to be returned indefinitely, then I say in fairness to all, that the General Conference acted both wise and fair when it removed the time limit.

Intrigue, and a howling mob, and a misinformed chairman, deliberately mobbed me out of court so far as running for Financial Secretary was concerned. Every one that took a part in that church-lynching-bee will be haunted by my ghost, pleading for a square deal, and a fair play for the next four years. They may be complimenting themselves on putting over their narrow contracted job, and thereby murdering my candidacy, but they did not, and cannot harm the principle for which I stood; and although wronged and outraged, I am still fighting against authocracy and oligarchy in the church and I am not alone.

Last but not least, I hereby thank my many friends who were denied an opportunity to vote for me; I thank them for their unstinted encouragement. Don't despair, but let us console ourselves in hope of the final triumph of the right. Let us hold the lines and fight hard unafraid and united.

Church — 1924.

THE A. M. E. BOOK CONCERN OLDEST NEGRO BUSINESS CORPORATION

Mother Bethel A. M. E. Church is possibly the oldest Negro corporation of any kind in America. Perhaps the oldest Negro business corporation in the country is the Book Concern of the A. M. E. Church, located at Philadelphia. This was organized in 1816 by Richard Allen, the founder of the African Methodist Episcopal Church. In 1817 it published the "Book of Doctrines and Discipline of the African Methodist Episcopal Church," which has been revised nearly every four years since and published by the same Book Concern. But it was not until 1855 that the Book Concern was incorporated under the laws of the State of Pennsylvania to do a publishing and printing business, particularly of religious literature. At that time the Christian Recorder was printed under the auspices of the Book Concern of the A. M. E. Church, having been established in 1852. This is today the oldest Negro newspaper published in America. At the time the Book Concern was established as well as when the Christian Recorder was established, the great mass of colored people was in slavery. It took a great deal of vision for the African Methodists to start a newspaper and publishing house among an illiterate people. But it was only a few years later when they also started a university at Wilberforce, Ohio, also before slavery was abolished in this country—another evidence of prophetic vision. The Book Concern had its ups and downs. It was nearly always in debt and in spite of the various collections taken for it in the churches, it seemingly made but slow progress until in recent years when its debt was wiped out and a foundation laid for its progress. There are plans now for enlargement. Some of the managers of the Book Concern have been Richard Allen, Joseph M. Carr, Geo. Hogarth, Augustus N. Green, M. M. Clark, W. T. Catto, J. P. Campbell, Elisha Weaver, Joshua A. Woodlin, A. L. Stanford, B. T. Tanner, W. H. Hunter, H. M. Turner, Theo. Gould, J. C. Embry, T. W. Henderson, R. H. W. Leak, J. H. Collett, R. R. Wright, Jr., and D. M. Baxter. Some of the editors of the Christian Recorder, have been Revs M. M. Clark, J. P. Campbell, A. L. Stanford James Lynch, Elisha Weaver, B. T. Tanner B. F. Lee, H. T. Johnson and R. R. Wright Jr.

The present location of the Book Concern was purchased in 1866. Recently a new site for a larger and more commodious building has been purchased. It is planned to erect the building in the next two or three years, which will give the Book Concern the largest and best equipped publishing house conducted by Negroes in this country.

NEGRO BISHOPS MAY PREVENT UNIFICATION

(By The Associated Negro Press)

Nashville, Tenn., Oct. 22.—"Who misunderstands and who is misled?" asks Bishop W. A. Candler, of the Methodist Episcopal Church, South, in a five-column attack against unification of Methodists, North and South published in the Nashville Banner. Bishop Candler's questions are directed to Bishop Edwin D. Mouzen, also of the Southern church and chairman of the commission on unification.

Bishop Candler has repeatedly expressed himself as being against the proposed plan.

The main point of his contention, according to his most recent writing, is not so much the matter of Negro membership in the Northern church as it is the existence of Negro bishops in the church, who, under a plan of unification would be the equal of their white conferees and exercise authority over white churches within their jurisdiction. He believes that the Southern church is being held into the so-called United church without knowing just what it is doing and, therefore asks his question.

Bishop Candler would have it understood that he is not against the Negro, that he is the Negro's friend, as long as his service to the Negro is as from the man on top. He writes:

"Bishop Mouzen urges, and urges justly that American Methodism should do more to save the Negroes providentially in America. I agree with him. And with me this is no recently born conviction. Before I was eligible for deacon's orders I began preaching to Negroes whenever I could, and I have continued to do so for nearly fifty years. I was one of the founders of Paine College, at Augusta, Ga., in 1882; bought the ground purchased for it and raised much, if not most of the money to pay for it; boarded in my home Dr. Morgan Calloway and Dr. Williams Walker, its first teacher; served on its board of trustees for more than thirty years, resigning reluctantly when our church placed on me the consuming labor of chairman of the educational commission charged with the establishment of our two universities."

The above is Bishop Candler's idea of correct service and co-operation. There, in such relations, he believes it should stop. He goes on to say:

"But it is one thing to render service for and with the Negroes of our Colored Methodist Episcopal church, and it is quite another thing to agree to put white people in any measure under the official superintendence of Negro bishops of the Northern church and merge our church into ecclesiasticism in the legislative and judicial departments of which the Negro members of the Northern church would participate influentially. No Negro has ever been appointed to serve in the Supreme Court of the United States, but they may, and will, sit in the supreme judicial council of Methodism, if the proposed plan of unification is adopted."

SOME AMERICAN BISHOPS IN AFRICA AND NATIVES

Church Said to Be Losing Out Because Bishops Do Not Remain in Africa Long Enough to Do Anything and Nantives Denied Promotion

By D. W. ALEXANDER
Archdeacon and Vicar-General

BEACONSFIELD, S. A., Aug. 13.—Allow me space in your valuable paper to enligthen your readers on a paragraph in your leading article, entitled: "An Educated African Ministry Needed." As a responsible minister of the African church, which was formed in 1888, in the Transvaal, and sanctioned by the late president, P. S. Kruger, of the Defunct Republic, Bishop Joseph Kanyane Mokone and Bapedi, through the ill-treatment meted out to him in the Anglican Episcopal Church, and trying to get redress, was forced to leave the church, but loving its liturgy, formed the African church.

First, I must congratulate you on the hold The Negro World has taken on the people of South Africa. In all the districts I have gone I have found a copy of The Negro World, although it costs five pence here, yet it is more popular than the native papers retailed at 3 pence. I wish your endeavors every success, and may God's blessing be upon it.

Returning to the subject, an educated African ministry; we who are in Africa speak not from a prejudiced mind, but from facts. When Bishop Vernon came to South Africa, we heard a lot about his ability, his education, etc. He was feted and speeches of welcome were made and replied to. When we looked for some practical work we heard that Bishop Vernon was off to America; reason health. When he came again it was just time for the annual conference. Then we heard that Bishop Vernon was not coming out again; after he left for America.

In the two last general conferences a resolution was presented, praying that Dr. Gow, the Superintendent-General, be consecrated Bishop of the A. M. E. Church, in the Union. The plea is and rightly so, that the work suffers when the executive head is continually absent. A new man is sent here; he is scarcely in this country twelve months, when off to America he goes, back again for the annual conference. As soon as that is over back he rushes for America. Unless a bishop is made to remain in Africa for the whole four years, he is useless here, because we outsiders who are looking on criticize the whole procedure, and rightly say, "what is the good of continually sending out new bishops when most of the time they are on the water?" They are worse than swallows. If it were not for the efficient presiding elders obtained here, although the majority of them hold no university degree, headed by Dr. Gow, the A. M. E. Church would have been dead long ago.

Then, again, I would ask myself why so many young men who gain their teacher's certificate from the government inspectors do not join the ministry? The reply is, every young man is ambitious, and he finds that there is no outlet for his ambition. A man who knows nothing of the temperament or ways of the people is sent here, and he does not even enter the fringe of the work when he is changed. Simply because he is not an American he cannot become a bishop. If the bishop is absent continually, who is to see and recommend any progressive man for that position?

Then, again, the Union of South Africa is so vast that six districts could be made out of it. The Anglican Episcopal Church has made ten dio-ceses, or districts, and yet the A. M. E. Church only sends one bishop. I think, and am justified in saying, that it speaks well for the faithfulness and efficiency of those presiding elders in the higher positions because he is not an American.

Our criticism is not out of pique, but unless some change is made and a few districts made into dioceses, we will look upon the A. M. E. Church as a class, or national church, and rightly so. Scarcely a year that will put new enthusiasm into the work, as Bishop Turner did, also a Black denomination, wishes to see the redemption of Africa. Our policy that will put new enthusiasm the warning of a friend, who, as we are already view the European whole bishop, and most of the time he is absent."

Thanking you in anticipation, believe me, sincerely,

D. W. ALEXANDER,

Church — 1924.

THE A. M. E. BOOK CONCERN OLDEST NEGRO BUSINESS CORPORATION

The Christian Recorder

Mother Bethel A. M. E. Church is possibly the oldest Negro corporation of any kind in America. Perhaps the oldest Negro business corporation in the country is the Book Concern of the A. M. E. Church, located at Philadelphia. This was organized in 1816 by Richard Allen, the founder of the African Methodist Episcopal Church. In 1817 it published the "Book of Doctrines and Discipline of the African Methodist Episcopal Church," which has been revised nearly every four years since and published by the same Book Concern. But it was not until 1855 that the Book Concern was incorporated under the laws of the State of Pennsylvania to do a publishing and printing business, particularly of religious literature. At that time the Christian Recorder was printed under the auspices of the Book Concern of the A. M. E. Church, having been established in 1852. This is today the oldest Negro newspaper published in America. At the time the Book Concern was established as well as when the Christian Recorder was established, the great mass of colored people was in slavery. It took a great deal of vision for the African Methodists to start a newspaper and publishing house among an illiterate people. But it was only a few years later when they also started a university at Wilberforce, Ohio, also before slavery was abolished in this country—another evidence of prophetic vision. The Book Concern had its ups and downs. It was nearly always in debt and in spite of the various collections taken for it in the churches, it seemingly made but slow progress until in recent years when its debt was wiped out and a foundation laid for its progress. There are plans now for enlargement. Some of the managers of the Book Concern have been Richard Allen, Joseph M. Carr, Geo. Hogarth, Augustus N. Green, M. M. Clark, W. T. Catto, J. P. Campbell, Elisha Weaver, Joshua A. Woodlin, A. L. Stanford, B. T. Tanner, W. H. Hunter, H. M. Turner, Theo. Gould, J. C. Embry, T. W. Henderson, R. H. W. Leak, J. H. Collett, R. R. Wright, Jr., and D. M. Baxter. Some of the editors of the Christian Recorder, have been Revs M. M. Clark, J. P. Campbell, A. L. Stanford James Lynch, Elisha Weaver, B. T. Tanner B. F. Lee, H. T. Johnson and R. R. Wright Jr.

The Christian Recorder

8-14-24

A.M.E.

The present location of the Book Concern was purchased in 1866. Recently a new site for a larger and more commodious building has been purchased. It is planned to erect the building in the next two or three years, which will give the Book Concern the largest and best equipped publishing house conducted by Negroes in this country.

NEGRO BISHOPS MAY PREVENT UNIFICATION

(By The Associated Negro Press)

Nashville, Tenn., Oct. 22.—"Who misunderstands and who is misled?" asks Bishop W. A. Candler, of the Methodist Episcopal Church, South, in a five-column attack against unification of Methodists, North and South published in the Nashville Banner. Bishop Candler's questions are directed to Bishop Edwin D. Mouzen, also of the Southern church and chairman of the commission on unification.

Bishop Candler has repeatedly expressed himself as being against the proposed plan.

Birmingham Reporter

10-25-24

The main point of his contention, according to his most recent writing, is not so much the matter of Negro membership in the Northern church as the existence of Negro bishops in the church, who, under a plan of unification would be the equal of their white conferees and exercise authority over white churches within their jurisdiction. He believes that the Southern church is being held into the so-called United church without knowing just what it is doing and, therefore asks his question.

Bishop Candler would have it understood that he is not against the Negro, that he is the Negro's friend, as long as his service to the Negro is as from the man on top. He writes:

"Bishop Mouzen urges, and urges justly that American Methodism should do more to save the Negroes providentially in America. I agree with him. And with me this is no recently born conviction. Before I was eligible for deacon's orders I began preaching to Negroes whenever I could, and I have continued to do so for nearly fifty years. I was one of the founders of Paine College, at Augusta, Ga., in 1882; bought the ground purchased for it and raised much, if not most of the money to pay for it; boarded in my home Dr. Morgan Calloway and Dr. Williams Walker, its first teacher; served on its board of trustees for more than thirty years, resigning reluctantly when our church placed on me the consuming labor of chairman of the educational commission charged with the establishment of our two universities."

The above is Bishop Candler's idea of correct service and co-operation. There, in such relations, he believes it should stop. He goes on to say:

"But it is one thing to render service for and with the Negroes of our Colored Methodist Episcopal church, and it is quite another thing to agree to put white people in any measure under the official superintendence of Negro bishops of the Northern church and merge our church into ecclesiasticism in the legislative and judicial departments of which the Negro members of the Northern church would participate influentially. No Negro has ever been appointed to serve in the Supreme Court of the United States, but they may, and will, sit in the supreme judicial council of Methodism, if the proposed plan of unification is adopted."

Negro Work

SOME AMERICAN BISHOPS IN AFRICA AND NATIVES

Church Said to Be Losing Out Because Bishops Do Not Remain in Africa Long Enough to Do Anything and Nantives Denied Promotion

By D. W. ALEXANDER
Archdeacon and Vicar-General

BEACONSFIELD, S. A., Aug. 13.—Allow me space in your valuable paper to enligthen your readers on a paragraph in your leading article, entitled: "An Educated African Ministry Needed." As a responsible minister of the African church, which was formed in 1888, in the Transvaal, and sanctioned by the late president, P. S. Kruger, of the Defunct Republic, Old Joseph Kanyane Mabe, Old Bapedi, through the ill-treatment meted out to him in the Anglican Episcopal Church, and trying to get redress, was forced to leave the church, but loving its liturgy, formed the African church.

New York Negro World

11-22-24

First, I must congratulate you on the hold The Negro World has taken on the people of South Africa. In all the districts I have gone I have found a copy of The Negro World, although it costs five pence here, yet it is more popular than the native papers retailed at 3 pence. I wish your endeavors every success, and may God's blessing be upon it.

Returning to the subject, an educated African ministry; we who are in Africa speak not from a prejudiced mind, but from facts. When Bishop Vernon came to South Africa, we heard a lot about his ability, his education, etc. He was feted and speeches of welcome were made and replied to. When we looked for some practical work we heard that Bishop Vernon was off to America; reason health. When he came again it was just time for the annual conference. Then we heard that Bishop Vernon was not coming out again; after he left for America.

In the two last general conferences a resolution was presented, praying that Dr. Gow, the Superintendent-General, be consecrated Bishop of the A. M. E. Church, in the Union. The plea is and rightly so, that the work suffers when the executive head is continually absent. A new man is sent here; he is scarcely in this country twelve months, when off to America he goes back again for the annual conference. As soon as that is over back he rushes for America. Unless a bishop is made to remain in Africa for the whole four years, he is useless here, because we outsiders who are looking on criticize the whole procedure, and rightly say, "what is the good of continually sending out new bishops when most of the time they are on the water?" They are worse than swallows. If it were not for the efficient presiding elders obtained here, although the majority of them hold no university degree, headed by Dr. Gow, the A. M. E. Church would have been dead long ago.

Then, again, I would ask myself why so many young men who gain their teacher's certificate from the government inspectors do not join the ministry? The reply is, every young man is ambitious, and he finds that there is no outlet for his ambition. A man who knows nothing of the temperament or ways of the people is sent here, and he does not even enter the fringe of the work when he is changed. Simply because he is not an American he cannot become a bishop. If the bishop is absent continually, who is to see and recommend any progressive man for that position?

Then, again, the Union of South Africa is so vast that six districts unless some change is made and a few but unless some forward movement is made, we will look upon the A. M. E. Church as a class, or national church, do you get from America? Scarcely a think, and am justified in saying, that we already view the European whole bishop, and most of the time he It speaks well for the faithfulness and efficiency of those presiding elders in Africa, although they have no university education, I am afraid that into the field, Anglican Episcopal Church has made ten dio- ceses, or districts, and yet the A. M. E. Church only sends one bishop. The work will suffer often. Ordinations are delayed, which causes disappointments, and the enthusiasm lags. We reach the higher positions because he is not an American.

Our criticism is not out of pique, but

Thanking you in anticipation, believe me, sincerely,

D. W. ALEXANDER,

Archdeacon and Vicar-General, the Diocese and Vicariates of the Cape of Good Hope.

OBSERVATIONS AND SUGGESTIONS

By Prof. C. H. Johnson of Wilberforce University

General Secretary of the Laymen's Movement of the A. M. E. Church

After the closing of the Summer School at Wilberforce University, 1924, I left Wilberforce August 6th, to make a study of church work. The following places were visited: Bluefield, W. Va.; Durham, N. C.; Kittrell College, N. C.; Chapel Hill, N. C.; Columbia, S. C.; Allen University, Savannah, Ga.; Americus, Ga.; State Convention, Columbus, Ga.; Girard, Ala.; Troy, Ala., attended there the State League and Sunday School Convention; Montgomery, Ala., Bethel College; Tuskegee, Ala.; Nashville, Tenn.; the Sunday School Union; Opelika, Ala.; Birmingham, Ala., then to the Chicago Annual Conference.

I have traveled often over the South in other years and have been wonderfully impressed by the many lessons that come to me while there. I am not as much discouraged as many men have been. I cannot say that I have been any more open-minded or more or less susceptible and impressable than other men. It may be that I am more incapable of sensing a situation than others.

I found much there that is encouraging. The people are working out their own problems. This is not being done only by speeches and resolutions The biggest part of it is being done by thrift in economics and industry They seem to pay little or no attention to what people in other sections of the country may say and write. I suppose in this they show good judgment.

The personality of the Negro is rapidly developing. While noticing things in general, my special interest was the A. M. E. Church. The A. M. E. Church is a part of the American institutions, it has a definite service and a direct message of world inteerst. It is one of the expressions of the ideals and aspirations of a group of twelve millions of people in the United States. Its contribution is to be made to the world through the Western civilization of which it is a part.

There is much expected of America; she has a big job to maintain her integrity as a Christian nation. She has so many incongruities that look like stumbling blocks. The spiritual exhibits are weakened by material dynamics.

Whatever America's burden is, as a part of the Western civilization, the A. M. E. Church must carry her share of it. The church must think in terms of Christian America and address itself to the task.

The past quadrennium has been one of unrest throughout the American church. Perhaps due to the national and world conditions in a period of reconstruction after war disturbances.

There is a feeling in many sections of the country that the spiritual growth ought to have been larger instead of that mercinary interest of life have been receiving the emphasis. A spiritual basis is absolutely fundamental in order to secure a safe citizenship.

Our modern educational system with five day week program ought to be paralled by definite religious training The church ought to be forceful on Sunday. The way to make such a program with effectiveness, is beyond the reach of most of us, there is lack of vision and physical equipment.

Most of the old church buildings and many of the new are inadequate. They do not meet the needs of the community. The designing shows but one thing, that is a place in which to worship. The modern church needs many accessories, Sunday school rooms, rest rooms, social rooms, board rooms with all modern conveniences. The church ought to be open every day in the week, every night there should not only be an attraction, but an educational and inspirational effort.

Christianity is big enough, powerful enough and useful enough to place it where it will grip the different stages of human interest and development. This cannot be done at once, but we must get our ideals fixed and start toward a national realization.

The building of the church must become the thought and planning of a community. A community does not do itself justice when it does not think through its own needs and lay plans to grapple with its interests.

The people who have grown up in a community and have organized themselves into a fellowship of material helpfulness, have a life in it that ought to mean more to them than it could to an individual who never expects to be a permanent fixture with them. The spirit of the secret orders have taken the advantage of this group and social ideas and have developed such a relationship that it is felt in nearly every town.

The community church must have more thought, more service, and more abundant life given to it by the laymen. As General Secretary of the Laymen's Movement, traveling from one end of the country to the other, meeting conferences, conventions, institutions, city alliances, listening to reports that express the heart aches of many, I often wonder how we have done as well as we have.

In private conversation with ministers and laymen, I have gotten the inside of many a misunderstood God called minister, who is really doing his best. He is handicapped by community traditions, bad feeling prejudices in many places.

Please do not forget the minister is like all other men, that he is in a civilization with an organized social, economic and industrial system. If he functions, he must go the human way, that is, by the way of flesh and blood. He deserves the comforts of life. The Holy Spirit operates best in a satisfied mind, that has time to study, meditate in a definitely arranged quiet hour in a comfortable parsonage. This cannot be done unless we as laymen assume our responsibility.

The thought, planning, responsibility and drudgery of the community church ought to be carried by the church. Let the pastor do the educational and inspirational work, thus come with a fresh sermon every Sunday, and do his pastoral visiting. Certainly the pastor is the most powerful figure in any church, he has authority from God and the church. His leadership is never to be ignored, his advice is ever present.

This attempt at reconstruction with industrial difficulties, people moving from one end of the country to the other has given a new side to the church work that requires some thought to meet it.

There is a growing fear among many that the church is growing weaker than it really knows. There is being pointed out in many sections of the country a coldness on the part of good men and women toward the society of the church. Is there a reason Does your program of religious education compel the attention of the youth, does it appeal to the intelligence and spirit of the present day youth who are kept in the presence of well trained instructors with modern methods and a definite program for five days in the week?

The inspired mind never looks down but up ward and onward. An organization that is to express itself only once a week, ought to bear in mind that it has to overcome some of the impressions of the week. There must be a plan with two definite things in view: First, the message must be strong enough to inspire, and pointed enough to teach a human lesson. To lose sight of either point there is danger that the day is lost.

The General Conference at Louisville, Ky., took an advanced step when it provided for an Editor of our Sunday School Literature. Now that we have Dr. Morris, Dr. Caldwell and Prof. Bryant together at the Sunday School Union, where our young people's work heads up, we shall look for a new day with their leadership.

In the immediate contact that I have had with our work, especially the last two years, and more particularly last summer, I find evidence of advanced steps. The State Convention work of North Carolina, Georgia and Alabama stood out. Alabama has profited by the mistake of the past at home and elsewhere. Every one who had a prominent place in that convention was a specialist in his or her work. The work from beginning to finish was a school of methods, with educational and inspirational addresses. Bishop Fountain was there with all of his presiding elders, save one and he was sick. Finances were not emphasized. Everyone was profited and went away happy and inspired.

It would be a great improvement if our conventions in each state could be planned so that the heads of our young people's departments could have specialists, that could meet all the conventions and have a uniform teaching and method for the U. S. To have such a policy for a quadrennium would bring great results. Our young people would see a church in which they could function in a larger way.

Let us encourage our young people's department to give us a national program that shall cover the remainder of this quadrennium, and have it worked out through state conventions from there to the local churches. We have a great opportunity; there is before us an open door. Let us enter with an organized method of approach and make the spiritual attack and thus begin a new contribution to the religious needs of America.

I had the privilege of organizing many Brotherhoods during the summer and laid the foundation for more. It is the hope that every church will organize a men's brotherhood, and get to work.

Send for a guide, fifteen cents each, and learn the way to big things in church effort.

Church-1924.

A.M.E.

Church Visitors Gone

Resume of Work of 3 Weeks' Meeting

All The News That Is News

Scene of Intense Rivalry During the Election of Bishops and General Officers at Louisville.

700 Delegates Battle Till Midnight in Selecting Bishops, the Third Ballot Necessary to Elect Gaines, Rasome and Gregg—Decisions of Bryant and Robinson Cause Mad Uproar and Charged Illegal by Many Voters.

(By Floyd G. Snelson, Jr., Special ....Correspondet.)

What has been termed as the hottest fight for Episcopal honors and Church powers by Bishops and Ministers ever experienced in the quadrinniel sessions of the A. M. E. Church was experienced last week when Dr. A. L. Gaines, of Baltimore; Dr. R. C. Ransome, of New York, and Dr. John A. Gregg were elevated to the bench of Bishops. The most sensational rivalry of the election of General Officers was the re-election of Prof. Ira A. Bryant, as secretary of the Sunday School Union, which he has held during the past 12 years. Three Bishops from a list of 40 prominent churchmen of all sections of the United States. The delegates were swamped with showers of expensive literature, and accosted by hundreds of workers and boosters which gave the same sight exactly of real National politics and municipal election. Political machines, partisan organization and inside politics it is alleged was strong in eveidence, especially to those familiar with like affairs. Numerous reports have been published and were at large denouncing the attitude of Prof. Ira T. Bryant and during his election his adversaries were rampant with rife and excitement; on the other hand his comrades were equally jubilant with cheer and glory, finally carrying him bodily on their shoulders, arrayed with the colors of victory. 5-24-24

Bishop A. J. Carey and Bishop Joshua Jones objected vigorously to the handling of the ballot box, and many accusations went broadcast that it had been stuffed with nearly 100 Bryant votes to make safe his election, however, Bishop W. D. Chappelle, the presiding officer, declared Bryant elected according to the decision of the judges.

Later Bishop Jones publicly withdrew his charges that the ballot box had been defrauded by Bryant's friends.

An equally hot fight took place in the election of Rev. Dr. J. G. Robinson, of Detroit, Mich., to the office of editor of the A. M. E. Review, the official magazine of the Convention. Dr. Robinson is widely known as an itinerant churchman, and proved the fact by defying his foes until the fourth ballot was cast in his favor. Caswell Crews, of Kansas City, Mo., recently returned president of Monrovia College, Liberia, who made an able record in missionary fields, was a strong contender for the editorship of the Review, and made a splendid run, but was defeated.

Prof. John R. Hawkins, financial secretary of the A. M. E. Church, was unanimously re-elected by acclimation following his commendable report of the finances of the church, in which he reported over $3,000,000 gross receipts being handled through his department. Prof. Hawkins' remarkable business efficiency was well demonstrated in handling the vast responsibilities subsequent to the quadrienniel session.

The following general officers were re-elected: Dr. D. M. Baxter, Manager of the Book Concern; Dr. R. R. Wright, Jr., editor of the Christian Recorder; Dr. G. W. Allen, editor of the Southern Christian Recorder; Prof. A. S. Jackson, Secretary of Education; Rev. J. D. Barkesdale, editor of the Western Christian Recorder; Rev. S. S. Morris, Secretary of the A. C. E. League.

Considerable comment and much discussion was cognizant in the defeat of Dr. Noah W. Williams, pastor of Quinn Chapel, Louisville, Ky., is the host of the session in his candidacy as secretary of Missions, who was the leading contender in the first ballot, but the third ballot decided that the Rev. E. H. Coit, of Charleston, S. C., had been elected. Notwithstanding the fact Dr. Williams was the host and had made such a glorious reception for his guests it was thought that he was highly favored for the secretaryship, but it is alleged that his stand against Prof. Ira Bryant in sympathy with his presiding Bishop Carey acted as a barrier between himself and the popular vote. It was also learned that his foes had charged him with graft in connection with the entertainment of the General Conference, which he proved absolutely unfounded and as a motive for his defeat.

As has often been said that "Sec- affairs of the A. M. E. Church, it was hardly evident in view of the fact that the three Bishops were of Northern affiliation and the entire roster of the general officers were of Southern constituency.

From authoritative information we gather that the selection of Bishops that were elected was slated by the Bench of Bishops, handed down to the voters without reservation, and carried out to the letter, which plainly shows that they, the poliical bosses themselves, possessed the supreme power and control of the A. M. E. Church in general. Many interesting facts were manifest in the many candidacies for the Bishopric, and gives many new ideas that will prove further interesting in the election of the Bishops in 1928.

Dr. M. W. Thornton, of Bethel Church, New York Cioty, and Dr. C. P. Cole, presiding elder of Brooklyn, N. Y., two great rivals of the first district, made vigorous campaigns, testing their personal strength regardless of their personal differences in the same Conference. Dr. C. M. Hanner, of Greater Bethel Church, Chicago, and Dr. C. S. Williams, of Indianapolis, Ind., made almost equal campaigns from the fourth district, displaying their power and greatness.

Dr. Floyd Grant Snelson, F. R. G. S. , one of the foremost candidates of the Southern districts, made a valient race with great support, until he was annihilated from the race when Bishop Brooks, of West Africa, expressed his desire to return. to that field; where Dr Snelson has aspired great hopes in presiding over. It was also said that Dr. Snelson met the same fate as other candidates backed by Bishop Carey, of the 14th district.

Dr. J. C. Anderson, pastor of Bethel Church, Pittsburg, Pa., made a courageous campaign with much publicity, and will be quite prominent in the race of 1828.

Many other able ministers displayed great strength in the Southern districts.

The General Conference is the recipient of a host of hearty greetings from many prominent people and fraternal organizations, among whom were a letter of best wishes and hearty greetings from Calvin J. Coolidge, president of the United States, the Mayor of Louisville and othsre.

On last Sunday afternoon at three o'clock over 5,000 persons crowded the great edifice, Jefferson County Armory, at the consecration of Bishops, which was one of the most important gatherings of the session. Bishop H. Blanton Parks, of Chicago, Ill., delivered the consecration sermon, direct examination by Bishop W. W. Beckett, of Brooklyn, N. Y,. sacrament by Bishop W. T. Vernon, of Kansas City, Kan.

At the morning service the audiwas crowded by hundreds of visitors from nearby towns, and the sermon was delivered by Rev. Dr. R. B. Branch, pastor of St. James A. M. E. church, Savannah, Ga.

Assignment of Bishops of A. M. E. General Conference at Louisville, Ky., May, 1924.

1st District: Bishop Wm. H. Heard, New York, New Jersey, Delaware, Philadelphia and New England Conferences

2nd District: Bishop J. A. Johnson, Baltimore, Virginia, North Carolina Conferences.

! 3rd District: Bishop J. H. Jones, Ohio, Pittsburg, West Virginia Conferences.

4th District: Bishop L. J. Coppin, Chicago, Northwestern Illinois and Indiana Conferences.

5th District: Bishop A. J. Carey, Missouri, Kansas, Nebraska and Colorada Conferences.

6th District Bishop J. S. Flipper Georgia Conference.

7th District: Bishop W. D. Chappelle, South Carolina, Conferences.

8th District: Bishop W. W. Beckett, Mississippi Conferences.

9th District: Bishop W. A. Fountain, Alabama Conferences.

10th District: Bishop W. D. Johnson, Texas and Mexican Conferences.

11th District: Bishop J. Hurst, Florida Conferences.

12th District: Bishop Isaac N. Ross, Arkansas Conferences.

13th District: Bishop A. L. Gaines Louisiana and South American Conferences.

14th District: Bishop R. C. Ransome, Kentucky and Tennessee Conferences.

-5th District: Bishop W. T. Vernon, Michigan, Ontario, Bermuda and Nova Scotia Conferences.

16th District: Bishop W. Sampson Brooks, West African Conferences.

17th District: Bishop J. A. Gregg, South African Conferences.

18th District: Bishop H. B. Parks, Puget Sound, California, British Guinea Winward Islands and Jamaica Conferences.

Bishop J. M. Conner, retired.

BISHOP COPPIN SCORES POINT FOR WOMEN'S SUFFRAGE.

In the early part of the session the committee recommended that the women should be given equal suffrage in every thing except permission as ordination as pastors and ministers. The recommendation was approved and passed by the Conference.

Miss Genevieve M. Reugen, special delegate of the Loyal Women's Association of the A. M. E. Church, of Chicago, Ill., and Milwaukee, Wis., conferred with a number of the officers and members of the Conference, and ten minutes before the General Conference closed Bishop L. J. Coppin, of the Fourth Episcopal District, made a motion that the matter be reconsidered and that the Loyal Women of the A. M. E. Church be permitted to preach, hold charges, etc., the same as the brethren.

Bishop Coppin said, "There is not a Bishop on the Bench who would give a woman a charge in preference to a man, and there never will be. Can't you trust your Bishops? I have a number of women in my district who are ardent workers. They have organized churches and turned them over to the Conference. In one case a sister organized a church and I sent a brother to take charge of it. Later the church burned down and was rebuilt by the brother, who placed it into such debt that it was about to be lost. I sent the same Sisterb ack and within ten months she had raised $10,000 and redeemed the property. I move that this matter be reconsidered." The motion passed and there was great rejoicing in the galleries and on the floor.

GENERAL CONFERENCES OF NEGRO METHODIST CHURCHES

The General Conferences of the Negro Methodist Churches meet every four years. The African Methodist Episcopal Church held its sessions this month in Louisville, Kentucky, and the African Methodist Episcopal Zion Church held its meeting in Indianapolis, Indiana. These organizations represent quite a force of power in the Negro race. In these bodies are found intellectual, financial and moral fitness and a strong expression of the advancement and stability of the American black man. The institutions have their place in American life and are a part of the recognized units in christianizing the nation and holding high the American ideals according to constitutional and national authority.

The work of these general bodies has gone to record. Both meetings were the most historic and progressive of any held. Many threatening conditions awaited the assemblies and one who is not acquainted with Methodist procedure would have concluded readily that the organizations were driving for a fall and the conferences would leave the institutions badly wrecked. No such thing happened and both sessions closed more thoroughly cemented for the forward march of christian principles and the liberties of those who are responsible for the direction of the institutions and a fairer and more liberal chance for the parishioners and the men and laborers in the trenches. All in all the conferences gave sanction to noble effort and the records of the past four years were illuminating, pleasing and with but few exceptions, altogether satisfactory. All sessions, or every day's session could not be styled as Sunday School meetings. Men did exchange views, resolutions were offered, debates followed, exchange of ideas was everywhere apparent and men differed widely and sometimes vindictively, but it all meant a greater church and a better knowledge of the hearts and souls of the conferees.

Alabama on the A. M. E. Zion side of the house suffered perhaps more than any other large state in that denomination for official honor. It was not the fault of the convention, it was not altogether the fault of the talented men within the state because at least three persons who aspired for honors could easily have been elected had Alabama itself been ready and working for such honors and positions. Alabama failed because of the lack of organization and the expression of two leaders who differed widely in their views and one perhaps with no view at all for the advancement of the State in the General Church. The State was nearly lost for Episcopal direction and unfortunately the constituency in Alabama were without leadership in this regard. The men in whose hands the State's delegation was trusted worked studiously and wisely and stuck close to their cherished hopes and fought a manly and Christian fight for places; they were not lacking in interest from the start to the finish. They came pretty nearly putting Alabama in one Episcopal District which should have been done and we believe will be done at the next general assembly. Alabama is not ignorant of the tactics played; she is not dreaming about the measures used; she is not complaining; she is praying and watching and nothing can happen as did happen to her in another general assembly. Alabama is entitled to share in the distribution of the thousands of dollars drawn from this State yearly, and it will be seen that all the offices will not be gobbled up by a single section or city and men will not use their office from now on primarily to elevate them to the bishopric. A just rebuke has been given this and a man may fare better for episcopal honors not holding a general office.

The A. M. E. General Conference was quite liberal to Alabama. It retained for her the Secretary-Treasurer of the Sunday School Union in the hands of a layman, one of the largest departments in the church and the editorship of the Southern Christian Recorder, one of the official publications of that denomination. They elected three bishops and retired two. The Zion Conference might have with credit to itself given some of their men a vacation and elected four, notwithstanding Alabama stood for the election of five and made the public announcement before any other State had acted.

Some of the high points in the A. M. E. Zion General Conference were first, the establishment of a central treasury; second, a finance committee to handle all funds at the annual conferences and the discontinuance of bishops' receipts or making it unlawful for bishops to collect funds in the annual conference or at any other time belonging to the general church or funds that should be sent to the financial secretary. Another strong effort on the part of the Zion Conference was increased lay representation, giving the tax payers a fuller franchise, and passing an order that all accounts would be audited by expert accountants and these reports made public for the use of the church generally. Among other valuable acts were the exercise power of the Episcopal Committee who districted the church and made the appointment of bishops, and the order passed for all bishops to live within their district, those who were not already in their field of labor were given six months in which to get there. According to this rule, from now on the bishops of the African Methodist Episcopal Zion Church will not be centered in any one particular section of the country, but will be in the east, in the west, in the north and in the south, and according to the plan there will be some centered at subpoints and a resident bishop in Africa. It is believed that with the orders made at the general body, these chief pastors will soon be at their respective fields of labor, hard at work, building up the church, encouraging christian, citizen and race pride.

Whatever views may be taken of the church in America, it will be agreed in the final that it is the greatest force known to humanity representing peace and progress. A study of the African Methodist Episcopal Zion Church will disclose the fact that it has a remarkable history, its stridings may not be as forward as some other churches in gathering in members, enhancing property and creating commercial vantages, but it will be found that no church has developed more soul, more spirit and more soul-culture than the African Methodist Episcopal Zion Church. She is not behind in her efforts for education, for head culture, for the training of the hand, heart and mind. The Zion connection is the organization in American life that is constantly putting into men spirit, abiding faith, lovable manners, patience, hope and independence.

Church—1924. I. A.M.E.

GENERAL CONFERENCE NEWS-OUR DEPARTED

Among other things the Episcopal address dealt with the World War, Methodism in general, the various departments, etc.

A list of the departed is treated as follows:

These have all finished their labors and reported to the Father. They have all kept the faith, fought the fight, finished their course, and answered the roll call on high. They have joined the church triumphant, and rest from their labors.

To-day we stop and drop a tear of sympathy to those who have been bereft. The psalmist says: "So teach us to number our days that we may apply our hearts unto wisdom." "The days of our years are three score years and ten, and if by reason of strength they be four score years, yet is their strength labor and sorrow, for it is soon cut off and we fly away." "Let thy works appear unto thy servants and thy glory unto their children." "Because thou hast made the Lord which is thy refuge, even the Most High thy habitation, there shall no evil befall thee." "The Lord reigneth. He is clothed with majesty, the Lord is clothed with strength wherewith He has girded himself."

Now, as we read this message, we are reminded that many who were here at the reading of four years ago, have answered the roll call for the last time in the Church militant and are citizens of another clime. Among these are:

Rt. Rev. Evans Tyree, D. D., who answered September, 1920.

Rt. Rev. Benjamin T. Tanner, D. D., retired for many years, but answered January, 1923.

Rt. Rev. Charles S. Smith, D. D., our historiographer, who answered February,

Rev. B. F. Watson, D. D., secretary of Church Extension, who departed this life August, 1923.

Rev. J. I. Lowe, D. D., former business manager, who answered 1921.

Rev. Thomas H. Jackson, D. D., professor at Wilberforce University, who answered 1922.

Rev. A. L. Murray, D. D., Newport, R. I., who answered 1922.

Rev. J. E. Jackson, D. D., Wilmington, N. C., who answered 1922.

Rev. N. B. Sterritt, D. D., Charleston, S. C., who answered 1922.

Rev. N. Bemry, D. D., Savannah, Ga., who answered 1922.

Rev. S. D. Roseboro, D. D., Cuthbert, Ga., who answered 1922.

Rev. A. M. Jordan, D. D., Macon, Ga., who answered 1922.

Rev. J. T. Lomax, D. D., Sumter, S. C., who answered 1922.

Rev. W. M. Brown, D. D., Coahoma, Miss., who answered 1922.

Rev. A. T. Tunson, D. D., Lake Charles, La., who answered 1920.

Rev. C. H. Powell, D. D., Shreveport, La., who answered 1921.

Rev. R. D. Brooks, D. D., Selma, Ala., who answered 1922.

Rev. C. H. Shelto, D. D., Memphis, Tenn., who answered 1922.

Rev. C. H. Beasley, D. D., Little Rock, Ark., who answered 1921.

Rev. I. H. Hawkins, D. D., Chickasha, Okla., who answered 1922.

Rev. P. A. Luckie, D. D., Demaria, British Guiana, who answered 1921.

Rev. C. W. Dunlap, D. D., Columbia, S. C., who answered 1923.

Rev. H. Dean, D. D., Baylan, Miss., who answered 1921.

Rev. R. J. Williams, D. D., Philadelphia, Pa., who answered April, 1923.

Rev. R. H. Singleton, D. D., Atlanta, Ga., who answered November, 1923. These all have fought the fight, kept the faith, finished their course and are inheritors of the reward promised to the final faithful. "Peace to their ashes."

The bishops made the following recommendations in their Episcopal address prepared by Bishop Heard:

Recommendations.

1. That two bishops be elected at the ensuing General Coneference.

2. That we endorse the organization to be known as the Allen Life Guards.

3. That the church commit itself to a program of missionary church extension for the quadrennium to be known as a program for one mission organization a day, one new church building a day, and to that end a committee be appointed to divide three hundred and sixty-five mission organizations and three hundred and sixty-five new church buildings between as many districts as may be determined by the General Conference, each bishop to be made responsible for the number allotted to the district to which he may be assigned. He should be required to report the progress made along that line as he reports for the Dollar Money, save that his report shall be made at the annual meeting of the council, and same to be published in a tabulated form by the secretary of said Council.

4. That we endorse the establishment of a new auxiliary to be known as the Fragmen Gatherers of the A. M. E. Church.

5. The population of the country as it affects our racial group is still shifting from certain sections to other sections, and in many places our church work is so depleted as to require special care and provision to be maintained. In other places our church work is so enlarged as to require special care and provision in order to save the overflow.

The Council of bishops is strongly impressed with the necessity for the General Conference to so legislate as to make the resources of the church available to adequately meet this emergency.

The Bishops in Council should be given power to direct, where special efforts should be made to meet this trying situation and to what extent should be the outlay of funds in any given case.

To that end we recommend that the bishops be given control over all departmental boards of the church.

6. That women be eligible to seats in the Annual and General Conferences in the A. M. E. Church as members.

7. That the budget system be established from the rise of this General Conference, and the bishops present a bill for the proper carrying out of this recommendation.

BISHOP PARKS SENIOR BISHOP OF THE A. M. E. CHURCH

With the death of Bishop L. J. Coppin, Bishop W. H. Parks becomes automatically the senior Bishop of the A. M. E. church—that is senior in active service. Bishop B. F. Lee is the bishop longest in office, having been elected in 1892. As senior bishop, Bishop Parks thus becomes the ranking bishop of 7,000 ministers, who are pastors of 7,500 churches with a membership and following of nearly 800,000 people, and will preside over all the meetings of the Bishops' Council. Bishop Henry Blanton Parks was born in Georgia and educated in Atlanta University. He was missionary secretary from 1896 to 1908, and elected bishop in 1908. Was a delegate to the Ecumenical Conference in 1911; and served as president of the Financial Board of the A. M. E. church. Was bishop over Alabama and Tennessee, served four quadrenniums over the Fifth District, and is now serving his first quadrennium over the 18th District comprising California, Washington, Oregon and Oklahoma.

A. M. E. CONVENTION CHOOSES ATHENS IN '25

Americus, Ga., August 23.—(Special.)—Selection of Athens as the convention city for the 1925 meeting of the joint sessions of the Christian Endeavor leaders and Sunday school workers of the A. M. E. church, and the decision of leaders to occupy churches in the vicinity, marked the sessions today. A mass meeting will be held at the church here Sunday afternoon, following an address by Bishop J. S. Flipper in the morning. Rev. Richard D. Stinson, of Atlanta, will speak at the First Baptist church at the morning service.

President John H. Lewis, Richard D. Stinson, Professor C. H. Johnson, of Wilberforce, Ohio; Dr. J. A. Lindsay, President J. Coleman Lawrence President C. G. Wiley, of State College for Negroes, Savannah; Robbie Smith, Bishop Flipper's wife, Dean W. G. Alexander, D. R. Fobbs, Professor Jesse Brinson, Savannah; W. O. P. Sherman, Jr., W. A. Quillian and Dr. J. T. Hall, speaking on "Model Sunday Schools," made principal addresses Friday.

Friday night the choir contest of seven leading churches and seven solo contests were held. The four prizes went to the choir of St. Philip's and Monumental churches, Savannah; Helen Pattersaul, Valdosta; Estella Hannah.

Drs. C. A. Wingfield and C. L. Williams, head of the convention, expressed surprise at phenomenal success and large attendance this year.

A. M. E. MINISTERS PLAN AMERICUS PROGRAM

In the weekly ministers' meeting held Wednesday at Big Bethel church, Bishop Flipper ordered 42 presiding elders and the executive board of Morris Brown university to meet in the Allen Christian Endeavor League and Sunday school convention Wednesday, August 20.

Rev. C. A. Wingfield and Rev. C. L. Williams, heads of the Sunday school and league departments, respectively, have prepared a program for 5,000 young people at the meet in Americus. Dr. M. A. Fountain is pastor of the church in which the program will be carried out.

Bishop W. A. Fountain, of Alabama; Bishop A. D. Chappelle, of South Carolina; Bishop W. D. Johnson, of Texas; Bishop John Hurst, of Florida; Bishop R. C. Ransom, of Tennessee, and Bishop Gaines, of the West Indies, are to be present and will address the young people.

President John H. Lewis, of Morris Brown university, and other negro educators will speak on various phases of education.

Dr. W. Boyd Lawrence will preach the opening sermon for the convention. D. J. T. Hall, of Big Bethel church, will talk on "Topic of the Bible."

Later, Bishop Hurst appointed a steering committee which arranged an itinerary for Bishop Brooks thru out the State.

At Edward Waters College, the denominational school, directed by Bishop Hurst, the summer seminar for ministers is one of the finest in the South. Bishop Brooks declare Pators, old and young some of the in their 60's are there learning ho best to present the gospel messag and how to take community program to their communities back at home.

A corps of efficient teachers, including Dr. R. R. Wright, of Philadelphia, is in charge of the work.

A BOOK OF NEGRO BIOGRAPHIES

"Who's Who in the General Conference of the African Methodist Church," is a volume containing more than 300 biographies of the leaders of that denomination issued by Dr. R. R. Wright, Jr., editor of the official organ of that church, the Christian Recorder of Philadelphia. It is a handy volume for ready reference, in which are the pictures of all of the bishops and their wives and short sketches of their careers, as well as other men and women prominent in the church —both laymen and ministers. The book is more than interesting because of the compactness of its form, and because it shows how many of these distinguished started from the lowest and reached the top where they are.

BISHOP BROOKS GETS $1,000 IN FLORIDA

Jacksonville Churches Make Gifts Towards Work in Liberia, West Africa

BISHOP HURST AT WORK

Directs Summer School, But Takes Time to Help His Colleague

Jacksonville, Fla., July 13.—The churches of this city gave Bishop Sampson Brooks of Baltimore, $1,000 toward his work in Liberia.

Bishop Brooks visited various Methodist churches throughout the State as the guest of Bishop John Hurst, who is the head of this Episcopal District. Bishop Hurst came out every night that Bishop Brooks spoke in Jacksonville and gave a personal contribution of $25.00 each time.

DISTINGUISHED AFRICANS IN AMERICA

A number of distinguished African ministers and scholars are now in America, having come as delegates to the recent African Methodist General Conference at Louisville, Ky.

Among them are Rev. S. M. Mabota of Transvaal; J. T. Tantsi of Orange Free State, South Africa; A. A. Mer ka of Kroonstadt; B. D. Nojekwa of Johannesburg, Transvaal; Rev. Phige and of Cape Town, and Rev. F. M. Gow of Cape Town, also Rev. I. C. Steady of Freetown, Sierra Leone West Africa. Rev. Steady is a graduate of Wilberforce University and Yale, and Rev. Tantsi of Wilberforce. The others were educated in South Africa. They will sail for their na ive home on August 2nd.

ERECT THE LARGEST SCHOOL BUILDING ON WEST COAST OF AFRICA

Bishop W. Sampson Brooks, one of the bishops of the African Methodist Episcopal Church, whose district comprises the West Coast of Africa, came to this country to attend the General Conference at Louisville, Ky., and to make his report.

Among other things, the bishop reported having erected the largest and most substantial school building for the natives on the West Coast of Africa, a building which would do credit to any of our large cities in America. Bishop Brooks is now holding meetings in various parts of the country, explaining to the people his work. He is in great demand.

Letters to Editor

METHODISM'S "COLORED MEMBERS."

Editor The Advertiser:

With no intention of beginning any controversy in your columns about the proposed 'plan of unification" between the Northern and the Southern Methodist churchos, yet please permit me to say that the article in today's paper, from Nashville, Tenn.—a kind of headquarters for the propaganda for the proposed plan—by Rev. Albert E. Barnett a young brother much beloved, and a "double third cousin" of this writer, so no "animosity" (in this) is liable to mislead some of your many readers.

He says that "the Southern Methodist church has many colored members"—likely referring principally to those in certain foreign lands—for the figures he gives, of 12,263, are for 1870, or 54 years ago, so most of those must be sleeping the long sleep. If he could tell us where to find today as many as 100 or even 50, it would be interesting, and we have nearly 2,500,000 members.

Once there were some colored members in some of our white churches (principally former slaves, who did not go to the C. M. E. church, which our church established, and helps to maintain as a separate body, although the Northern church still refuses at all times to do likewise), but the column for colored members disappeared from our conference minutes years ago. He spoke of one negro in Alabama who recently "belonged to a white church, and took the sacrament after the white people did," and I suppose he refers to St. Stephens Road, Mobile. Under a local-preacher pastor (an Englishman by birth, and about 1899) the colored sexton there so took the sacrament and seemingly it was continued for years later, but that little church itself has been discontinued—and I looked upon the old building only two or three weeks ago.

That Lone Colored "Pilgrim."

If there is another "colored member" among about 200,000 white members in our church in Alabama, I do not know where it is, but even if there were thousands of them the membership of some faithful old negroes with white people—respecting all our Southern views and customs, and nowise in positions of authority over any whites at all—it would be very different indeed from the 350,000 negro members of the Northen church, in all sections, "backed up" by all the power, and plain statements of their "standing", of that church, with its 4,500,000 members, and which undeniably places the negro law-makers over all the whites as well, as shown by the 90 full-powered negro delegates to their general conference of this year.

Also it makes bishops of some of them, lists them in its discipline with all the white ones, without any distinction whatever of color, power or privilege, and, despite certain claims which have been made to our Southern people that general conference had one negro bishop to preside over one of its sessions, and the other to help ordain all the white bishops there elected. Furthermore the same conference—this year—expressly, undeniably and unmistakably declared in a resolution adopted:

"That we, the General Conference of the Methodist Episcopal Church, refuse to recognize as valid in church or state any discrimination on the basis of race or color."

So, if the Southern church went into that plan, it would be compelled to recognize "on that basis" all their negro law makers and bishops (in the enforced "combined general conference," that would make our laws also) as could be shown, and despite certain claims not a line in that proposed plan differentiates anywhere between whites and blacks—as some may be surprised to learn, from certain claims which have been made. Read it and let it speak for itself. The written plan itself—not the claims of some of its makers, or others, about it—will have to be considered by our people when the voting time comes.

Self-Congratulatory "Makers."

Judge John S. Candler's name was mentioned in the article referred to, but let it be remembered that he was among the "makers" of that proposed plan, so let no one be too much surprised if he is very much enamored of it; and also let no one be too intensely surprised if one or more bishops who also "had a part in the making" of it, appear at times to a good many persons to be very self-congratulatory, indeed, about their own personal handiwork in connection with it. Overlook it kindly, and remember that, in both church and state a "commission" is usually not regarded as a "master," whose will must be obeyed, but rather as a "servant" of either state or church, and that either the state or church has an entire right to "pass upon" a report submitted by any of its commissions—and neither is likely to relinquish that right. Surely it is no "less majeste" to anybody on earth—in state or church—for those whose future and whose property is all at stake to examine for themselves the written statements of any "report" for adoption or rejection, and they do not have to be governed by the unwritten (and thus unsubstantiated) thoughts beliefs, hopes or suppositions of anybody on any commission which submits a written report to be acted upon. One must consult that written document, in connection with the express statements, bearing on important points at issue, of any other "party of the second part" in the matter.

Bishop Warren A. Candler, among many others, recognizes this vastly important point, for he knows that the entire future of our great church is at stake, and he does not wish our great inheritance to be squandered. That grand man of God, one of the greatest sons of Methodism, a man of prayer and power, who knows the South as few other do, and its sacred traditions, and who realizes the dangers of the proposed plan, is laboring heroically to keep our 2,500,000 members and our more than $200,000,000 worth of property out of the irrevocable entanglements of that proposed plan. We prefer his leadership, and to await a plan which will better safeguard the interests of the Southern church. No more at present.

JAS. M. GLENN.

THE BISHOPS COUNCIL AND THE WILBERFORCE COMMENCEMENT.

At Wilberforce Ohio, we witnessed the commencement exercise of the Wilberforce University, and the farewell exercise to president John A. Gregg, now Bishop Gregg, and the resident bishop of South Africa. Truly a great wonder is the Shorter Hall rebuilded under the administration, of the matchless erudite Bishop Joshua H. Jones, chancellor of said University, let us take a birds eye view of this great building, the Shorter Hall, brick and bright sight stuccoed, iron beams and iron columns, fire proof from top to bottom, erected at the cost of $400,000, having 4 acres of floor space, 6 miles of heating pipe. Dormitory rooms for 500 girls 26 college class rooms, administration offices, auditorium with a seating capacity for more than 3,000 persons, Dining room, for 800 persons at one sitting, kitchen with modern appartuses, potato and apple peelers and refrigators, large ranges, all modern. With this great building now completed, 500, additional students can be accommidated at the Fall opening. Dr. Gilbert H. Jones, the best educated Negro in America, is president elect, received and richly merited his A. B., from Wilberforce University, B. S., from Wilberforce, Ph. B., from Dickerson College, Pa., M. A. from Dickerson College, Pa., and the Ph.D., from Jenna University, Jenna Germany. These most stubborn facts speak for themselves and predict a more glorious future, for our "dear old Wilberforce" the mother institution of learning in the A.M.E. Church. The Commencement Address was delivered by Dr. James E. Gregg, president of the Hampton Institute. The address was worthy of the occasion and all that can be said of it in a praise worthy manner. The graduating class was the largest we have ever seen coming out from any institution at any one time. Among them were two worthy young people from Texas that received high honors: viz. Miss L. A. S. Jackson, B. S., and John Erby. For the first time in life, we witnessed a lady receiving the degree of Doctor of Divinity, Miss Mary G. Evans, and who is now pastoring a church in Indiana. Now to the Bishops' Council for as the chief Secretary of the Gen-

Continued on Card II

Church-1924. II.

A.M.E.

eral Conference, we had important documents, matters that had been presented to the General Conference without action save the referring of them to the Bishop's Council, this fact gave us the privilege of a seat in the greatest college of Bishops, with a listening ear and a silent tongue, save when called upon to present the record and document, with any required explanation as to the action upon the same truly we had a faithful heart and hope to retain it, that a seat is honorably merited with such God-fearing noble men. My friends we must tell you the truth; in the presence of these Godly men—the fathers of the church there is a different feeling that creeps upon you—a reverential awe, this comes upon one who is so privileged to be in the presence of these God fearing men when they are working for God and humanity, the forgetfulness of self, the carefulness, the prayerful and holy manner in which they deal with the matters of the church commited to their care, is soul inspiring and brings the confidence that they are men of God.

Christian Recorder 7/24/24

The Business Approved.

The Bureau of Information and Publicity, established by Dr. R. R. Wright D.D., Ph.D., Chief Director, with Bishops John Hurst, W. H. Heard, A. J. Carey, Advisory Board, Rev. J. C. Caldwell, D.D., was elected to edit the Sunday School literature, with a salary of $1,800 a year to be paid from the funds of the Sunday School Union, by the Secretary and Treasurer. The Budget System was adopted including every department of the church. The Commission to operate the Budget System, is to meet biennially. The following Commission was elected viz: Bishops John Hurst, W. A. Fountain, W. T. Vernon, A. J. Carey, I. N. Ross, Elders G. F. David, J. W. Hair, R. A. Grant. Lay-Members: G. H. Evans, Mrs. L. M. Hughes, Mrs. Mary A. Handy. The ONE MILLION DOLLAR EMERGENCY FUND was approved and the following Commission was elected for the operation of the same viz:—Bishops W. W. Beckett, A. L. Gaines, Joshua H. Jones, Elders S. D. Butler, H. N. Newsome, H. Y. Arnett, Lay-Members G. A. Gregg, W. H. C. Houston, and S. Norman A[illegible] at refers to the removal of the time mit reported by the Episcopal Committee, was stricken out and the law remains as it was heretofore. All that refers to an Old Folks Home, in the report of the Manager of the Sunday School Union was eliminated. The Fragment Gatherers were approved and Bishop W. D. Johnson was made chairman of the Committee to operate the Fragment Gatherers Department. The report on the Missionary Department was approved except that part which refers to Bermuda and Nova Scotia. The Incorporators were selected as follows:—Bishop W. H. Heard, 1924 to 1928; Bishop R. C. Ransom, 1924 to 1928; Bishop J. S. Flipper, 1924 to 1932; Elder P. E. Hunt, 1924 to 1928; Elder S. P. Felder, 1924 to 1928; Elder D. M. Baxter, 1924 to 1932; Lay-Members R. H. Butler, 1924 to 1928; H. R. Bar[illegible]co, 1924 to 1928; A. L. Lewis, 1924 to 1932. Now as to the presiding officer, Bishop J. S. Flipper, presided. He is truly a great parlimentarian, a superb chief executive and handles all matters with perfect ease and at all times by his coolness exhibits his most wonderful executive ability. Bishop J. Albert Johnson, is the elected assistant Secretary and acted as the Secretary, his precesion painstaking and carefulness assured the College of Bishops a perfect record. We now mourn the demise of Bishop Levi Jenkins Coppin, the acting Senior Bishop for only 50 days, for it was on 6th day of May between 10 and 11 o'clock that Bishop B. F. Lee, asked the General Conference to relieve him of the active service and be placed on the list of the ineffective of the Episcopacy of the African Methodist Episcopal Church. Bishop B. F. Lee, gave to the General Conference a very pathetic and most touching valedictory, as the active Senior Bishop, of long standing in the African Methodist Episcopal Church, the scene was most pathetic many wept, wept as new born babies. The first act of Bishop Levi J. Coppin when assuming the chair as our active Senior Bishop, was to request the General Conference to sing "Children of the Heavenly King." Now in the demise of Bishop Coppin, Bishop Henry Blanton Parks, becomes the active Senior Bishop. Bishop Joseph Simeon Flipper, is the Secretary re-elected of the Bishops Council. Bishop B. F. Lee, who of his own volition gave up the duties of the Senior Bishop, is honored as the General Financial Solicitor of Wilberforce University and the Educational Department of the A. M. E. Church. Bishop Joshua Jones has broken all records by raising the magnificent sum of $108,271 in the past year and now already in this present year has raised the sum of $38,000. Hats off to Bishop Joshua H. Jones, an earnest loving father, who reached the acme of his life's ambition, when his son Gilbert, was elected the president of Wilberforce University.

The father's crowning and most glorious desire is now, to see him succeed and he has the "pep" the "drive" and the dash to obtain the desired success. With the great church behind him fully co-operating there is nothing but success for him.

Bishop W. D. Chappelle, that master mind was greatly missed at the Bishops Council also the logician Bishop H. B. Parks. Bishop J. M. Conner, a valetudinarian, made so by the hard and earnest work of the episcopacy, long and tedious journeys in the mission fields, over worked; but has been granted a year's respite for the regaining of his health and for which the whole church is praying. Bishop L. J. Coppin, was confined to bed with illness and has since deceased.

Our article written just before the General Conference, "prognosticating upon the Peace and Stability of the A. M. E. Church", proved a truism; but now greater results await us under the leadership, of our present bench of Bishops supported by our loyal membership everywhere, there will be nothing but success in every department of the church both local and general.

R. S. JENKINS,
2804 Flora St.
Dallas, Tex.

THE A. M. E. CHURCH IN THE VIRGIN ISLANDS

"FINDING SOULS"

(Elisha C. S. Robinson, P. E.)

The African Methodist Episcopal Church has one of the greatest ideas of the world to-day; that is, the just and full expression of the soul, the initiative of manhood determined to live a life, the worthy development and expression of the inner life, and the discovery of a mysterious relationship between human and divine being.

Because of this marvelous conception in the heart of our church and her challenge to the manhood of the world, there has been found a place for her standard and representatives in the Virgin Islands. We claim that the work of our church in St. Croix is infant effort o four church operations.

History written and told acquaints us with the fact that our church had a beginning in St. Thomas some twenty-five or thirty years ago. There was a lull and deadened enthusiasm for a while until recently, when subsequent to the purchase of the Islands by our government, there was again revived the good old spirit of our Zion.

The particulars of this beginning are both interesting and significant. Many have had a hand in the work directly or indirectly. Let us recount the steps i nthis growth. Rev. J. D. Smith, a graduate of Wilberforce recently honored by Payne Theological Seminary, Wilberforce University with Doctor of Divinity, was serving our church in Barbadoes, B. W. I., at the same time there served in Barbadoes in the Anglisan or Protestant Episcopal Church a Rev. R. G. Barrow, and as a representative of our church Rev. Smith so impressed this Rev. Barrow by his qualities and church operations, that later when Rev. Barrow had been transferred and stationed in the Island of St. Croix, and when conditions of oppression forced the issue, this Rev. Barrow left the Protestant Episcopal Church, and after consideration of matters and reflecting upon the past he recalled the representation of our church by Rev. Smith, and with a whole congregation of one thousand souls, he joined the African Methodist Episcopal Church. The result of this action on the part of Rev. Barrow rejuvenated the work of our church in the Virgin Islands, and since the beginning of our last Quadrennium, when Bishop W. A. Fountain made his renowned travels through the islands, and placed the stamp of approval upon the work, there have been many and varied circumstances in our operations.

The beginning of our church in this field was marvelous, and as historian in the present instance, I would state that no other field has a better chance and a greater opportunity for carrying our noble spirit of "Finding Souls." than the Virgin Islands.

I was requested to write concerning the history of our church and present conditions in the Islands. I have merely touched upon the history; much more should be said and in the future encouragement in the production of native foodstuffs has been lacking. The political situation is alarmingly intolerable. Persons with a good degree of inteligence, speaking the English language are not allowed the exercise of the franchise, simply on the stipulation of an antiquated Danish Law that all electors must have an income of three hundred dollars per annum. There are other dark political phases of the situation which time will not permit the statement. Social conditions are altogether degenerate because of old systems and a fostered caste-class idea. All possible industrial pursuits are not well developed, and educational conditions are limited and hampered.

The domestic and religious problems are the most interesting and perplexing. One must be able to understand the peculiar customs to a clear appreciation of these situations. In many places it is found that one-sided religious teachings, have, together with the poor economic phase of the Islands, rendered domestic life immoral, and not sacred. By many religion is used as means by which to mislead. But the thing that calls you unto the field, the fact which our church must see, is the great idea of "Finding Souls." These people who are our kindred, simply chanced to have been born on the Isles are reachable and wish to "Find Their Souls." The facts of Race respect and co-operation were withheld from many of them for years, but our Church has carried the "Spirit of Allen" to them and there is a most glorious and wonderul response.

In future articles of "Finding Souls" we hope to touch upon deeper phases of the situation with a more extensive discussion. My survey of the work has revealed wonderful possibilities. The words of the Master are within our hearts. "Ye are the light of the world" and as a great church, as the grandest expression of the heart of a black race. As the confined energy of the trusting desire of men to live, and as the great embodiment of the noblest thought known to mankind, we must send the "Light" to the world, we must help in the "Findiing of Souls," so that the kingdom of the world may soon become the kingdom of God and Christ, wherein the discovered and fully developed Souls of men shall be eternally.

Having thus entered upon the work it cannot be believed that our two thousand members there will not be assisted in their efforts to maintain the standard of the church.

There are economic, political, social industrial, educational, domestic and religious problems to be adjusted. Let us look into some of these.

The old systems have not amply supplied. The just production of some necessities and conditions for consumption. Cane production has predominated because it furnished for a favored few enormous wealth. while may be said when most opportune, but the situation at present presents the great field of opportunities.

The A. M. E. Church has fixed her approval upon the work by sending forth into the field first, her credentials of Holy Orders upon Rev. Barrow and in ordination to the Deaconate Rev. Bough; by sending forth Rev. Collins to succeed Rev. Barrow who was wrongly and without justice deported from the Island; and by sending to assist in the work Rev. Lord to St. Thomas, and to succeed Rev. Collins the writer of this article. But what are the facts? It was and is unfortunate for this field, that conditions are so that the necessary funds and men to work are not available. We have indeed a fertile and virgin field for labor. The commitment of our church to the task was made also. when the noble women heard the cry of the people through the request of Bishop Fountain, and gave above $3,000, for securing our church at Christiansted.

Church — 1924.

Adventists.

SEVENTH DAY ADVENTISTS TO MEET HERE

MANY FOREIGN DELEGATES EXPECTED

Meetings Will Be Held At Gospel Tent, Park and Atlantic Avenues

The third biennial session of the General Assembly of The Seventh-Day Adventists will convene here May 22nd to June 1st. Many will, no doubt, remember that the work carried forward by Evangelist Manns was organized in this city about eight years ago. Since that time it has spread from the Atlantic on the East to the Pacific on the West, and from the Great Lakes on the North to the Gulf on the South. Not quite two years ago, Elder Manns crossed the Carribbean sea and established his work in Costa Rica. He also established work in Jamaica B. W. I. and in Cuba from which places delegates are expected to attend this Assembly Session.

5-15-24

Already delegates have arrived from Cuba, among them, Elder C. A. Edwards, Superintendent of the Cuban Mission of Free Seventh-day Adventists, and J. H. Buckland, one of the ministers employed in that mission Chas. J. Ellis is expected in the next few days. Elder J. B. Mosely of Port Limon Costa Rico will arrive about the 24th. H. E. Alston, pastor of the New York church has also arrived, and is doing the cartooning for the meeting now in progress.

An invitatoin is extended to all. The meeting will be held at the big chautauqua tent, located in the old baseball park, on Atlantic and Park Avenues.